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G. C. Wilson

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SABBATH EVENING LECTURES;

OR THE

REFUGE OF LIES AND THE COVERT FROM THE STORM:

BEING

A SERIES OF THIRTEEN LECTURES

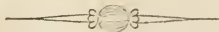
ON THE DOCTRINE OF

FUTURE PUNISHMENT.

He preach'd the joys of heaven, and pains of hell,
And warn'd the sinner with becoming zeal,
But on eternal mercy lov'd to dwell.

Dryden's "Character of a good Parson."

BY THE REV. BENJAMIN I. LANE.

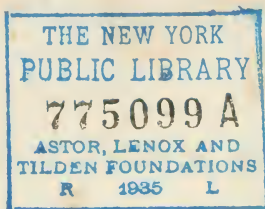


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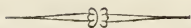
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P R E F A C E.



THESE Lectures were undertaken in the ordinary course of ministerial duty. Sometime during the last fall, I began to cast about my thought in search of a suitable subject for a Course of Lectures. Many circumstances led me to settle down upon that of Future Punishment. I saw that many around me were resting their hopes of heaven upon the belief that all men are finally to be saved : how could I but raise a note of alarm ?

I flatter myself that I have not been actuated by a love of controversy. Nor were these lectures undertaken with the most distant thought of publication. They were nearly finished before I was inclined to think that it might be my duty to give them to the public. Finding that they were regularly taken down by one or more reporters, and that great injustice was being done me, by the circulation of a pretended reply, written from necessarily imperfect notes, I finally determined to let the lectures speak for themselves. I may here add, that the importunity of friends, whose judgement I have been in the habit of respecting, and especially the oft repeated wishes of the members of my own dear church and congregation, have had great weight in leading me into the adoption of my present course.

As justice to myself is confessedly a part of my motive in making these lectures public, still farther justice leads me to state, that they have all been prepared in the midst of severe affliction in my family. I have had very little time to labor them. Besides sickness in my fami-

ly, which has occupied much of my time, I have had all the ordinary duties of a clergyman to perform, from which I have had only an occasional relief.

It will be perceived by those who listened to the lectures as first delivered, that the original number, twenty, has been reduced to thirteen. This has been done to bring the work into a smaller and cheaper compass. The first thirteen of the twenty, were delivered to my own congregation from brief notes. In their present form they were repeated in the city of Troy. Upon the author's turning his attention to publishing, he found that it would be better to classify the several passages made use of by Universalists, an answer to one of which would be an answer to all. This classification may not be apparent in all cases. To mention an instance,—those passages containing *universal terms*, such as *all* and *every*, have been thus dealt with, and a rule given for their correct understanding. By this, and similar processes, the bulk of the work has been greatly reduced.

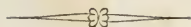
Wherever the author has been indebted to others, he has given the customary credit by marginal references, or has incorporated it in the body of the work.

The lectures are now submitted to the perusal of the reader, but not without the earnest prayer of the author, that his labor be not in vain.

BENJ. I. LANE.

WEST TROY, *May* 6, 1844.

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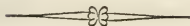
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LECTURE I.



PASSAGES OF SCRIPTURE, ADDUCED BY UNIVERSALISTS
IN SUPPORT OF THE DOCTRINE OF UNIVERSAL SALVA-
TION, EXAMINED.

2. PETER, iii. 15, 16. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you ;

As also in all his epistles speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

By the “unlearned,” in these words, we understand the apostle to mean those who are not “taught of God,” who have never “heard or learned of the Father,” and who will not come to Christ to receive instruction from him.* By the “unstable,” we understand him to mean those who are “carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive.”† Men in

* John vi. 45.

† Eph. iv. 14.

an unconverted state do not love the truth, and they “wrest the scriptures,” to make them appear to mean something other than the obvious sense.

You will observe that St. Peter says, “the unlearned and unstable,” not only wrest the sayings of Paul that are “hard to be understood,” but also “the other scriptures.” Plain passages are wrested as well as those that are obscure. Although there are some portions of scripture which are dark, and mysterious—designedly so for important reasons, which we cannot now notice—yet all that is necessary for us to know, in order to salvation, and to make us perfect men in Christ Jesus, is perfectly plain and easy to be understood.

The scriptures are able to make us “wise unto salvation, through faith in Christ Jesus.”* In them we have the way of eternal life most clearly pointed out, and no man need be mistaken or deceived. “Wresting the scriptures,” however, is a sure way to destruction. Those who do so turn the index which points to heaven, so as to direct the traveler to the “wide gate, and the broad way.”

My object in this lecture will be, to show that Universalists, in a pre-eminent manner, “wrest the scriptures.”

* 2 Timothy, iii. 15.

To accomplish this object, we will consider many of those passages which they adduce to support the doctrine of universal salvation.

Great stress is laid upon the words found in I. Timothy ii. 3, 4. "For this is good, and acceptable, in the sight of God our Saviour: who will have all men to be saved, and to come unto the knowledge of the truth." It is said that "God's will is always efficient, and that all men must be saved, if he *wills* their salvation."

As the Greek term θέλω (*thelo*,) employed in this passage, and rendered, *will*, by our translators, is often referred to, to confirm this position, we will refer to a few passages in which it is used, that we may learn its *usus loquendi* in the New Testament. We have not been able to find a single instance, in which it is used in the sense of decreeing. It most generally signifies, *to please, to choose, to wish, to desire*. I. Cor. iv. 19. "I will come to you shortly if the Lord θέλει *will*." Matt. ii. 18. "Rachel ηθέλει *would* not be comforted." Luke viii. 20. "Thy mother and thy brethren stand without θέλοντες *desiring* to see thee." Luke xxiii. 8. "And when Herod saw Jesus he was exceeding glad, for he was θέλων *desirous* to see him of a long season." John xvi. 19. "Now Jesus knew that they were ηθέλεν *desirous* to ask him." Gal. iv. 20. "I ηθέλον *de-*

sire to be present with you." Mark ix. 13. "They have done unto him whatsoever they ηθέλησαν *listed*." It is needless to occupy your attention by multiplying references, which we could do to almost any extent. In the text under consideration, the term is evidently used in the sense of *desiring*. "God our Saviour *desires* all men to be saved and to come to the knowledge of the truth." In the Old Testament, God often expresses his desire that the wicked would turn from their evil ways and live.

God is often said to *will* things which never come to pass. "He does not afflict willingly, nor grieve the children of men." No one can suppose that God *wills* that men should murder, and oppress one another. His law is a clear expression of his will, and it is violated every day. Can it be supposed that God more strongly desires, or wills, the final happiness of men, than he desires that they would cease to do evil? Not a day passes, in which God's will is not contravened, in innumerable cases.

The same "God our Saviour," who, in the text under consideration, is said to will all men to be saved, also willed to gather the children of Jerusalem under his protecting care, but they *would* not, and perished in their iniquity. The same

term *θελω*, rendered *will* in the text, is used in this passage.*

That the will of God our Saviour, that all men should be saved, and come to the knowledge of the truth, simply expresses his desire as a being of universal benevolence, and that it is not efficient as it relates to all men, is clear, from the fact that all men are not brought to the knowledge of the truth. It is expressed as the will of God, that all men should come to the knowledge of the truth, as strongly as that all men should be saved. Indeed we cannot be saved without thus coming to the knowledge of the truth; for it is by the truth as an indispensable means, that we are saved. But will any one contend, that all men are brought to the knowledge of the truth? Universalists will not, for they maintain that to be brought to the knowledge of the truth, is to be brought to the knowledge that all men will be saved; whereas no devout and praying christian believes such a sentiment. As it regards the truth itself, as maintained by all evangelical christians, the great mass of mankind yet remain in darkness,—“blinded by the god of this world.”

The text under consideration expresses it as the will of God our Saviour that all men should *now be saved*, and brought to the knowledge of the

* Luke xiii. 24.

truth. In the Greek text the present tense is employed—"ὅς πάντας ἀνθρώπους θέλει σωθῆναι, who *wills* all men to be saved." To suppose that he *wills* all men to be saved, and come to the knowledge of the truth, at some future time, and not *now*, would be, to suppose him pleased that they should continue in sin, and under condemnation, for the present time; which would be to stamp the character of God with the unholiness of wicked men. The salvation of the gospel is a deliverance from the love and dominion of sin, which finally issues in the holiness, and happiness of heaven. The will of God our Saviour then, in reference to the salvation of all men, and in reference to their being brought to the knowledge of the truth, is as plainly contravened by the will of impenitent men, as the will of Christ was, in reference to the children of Jerusalem, by their opposing wills—"I *would* have gathered you," says he, "but *ye would not*."

Very similar language to this, employed by Paul to Timothy, is used by Peter in the ninth verse of the chapter from which we have taken our text—"The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The term here rendered *willing* is

βουλομενος, *boulomenos*, from βουλομαι, *boulomai*. Its meaning is the same as that of θελω, *thelo*, only it is supposed to be used in a more passive sense. It is here plainly stated to be the will of the Lord, that all should come to repentance; yet many are impenitent, and continue impenitent through their life time. If then, they continue impenitent through their life time, notwithstanding God wills that they should *now* come to repentance, we have every reason to believe that they will continue impenitent forever.

The very language, “*not willing that any should perish*,” implies that some are in danger of perishing, whereas if it were the purpose of God to save all men, there would be no danger. If, in this chapter, the apostle intended to teach the salvation of all men, what means he by the phrase, “long-suffering of God to us-ward,” which supposes a termination? What means he by the warning, “the day of the Lord will come as a thief”? If all are to be saved, though it comes suddenly, all will be ready. What means he by the exhortation to be “diligent that we may be found of him in peace”? If all men are to be saved, all will instantly be at peace. What means he, in the text, by the phrase, “wresting the scriptures to their own destruction”? Immediately preceding these words, the apostle speaks

of the perishing, antediluvians and then says, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." After thus explicitly stating the destruction of the ungodly, the apostle throws in the ninth verse, to show that they perish, not because God wills it, but in spite of his long suffering, his merciful desires, and efforts to bring them to repentance and save them.

We have dwelt longer upon these passages than to some might seem necessary, because Universalists deem them so important, in support of their theory. From our examination of them we see that the very foundation of their system, which ought to be of adamant, if the salvation of the soul is to rest upon it, is composed of materials which furnish an unanswerable argument in favor of the doctrine of future punishment. Their argument is this—"All men will be saved, because God wills their salvation." But we see that although God wills the immediate deliverance of all men from the curse of the law, their attainment of a saving knowledge of the truth, and their sincere repentance, yet multitudes remain through life without being made partakers of these benefits. The conclusion, therefore, is irre-

sistible, that they will forever continue in the same state of condemnation, and smart under the inflictions of a holy and righteous administration.

Another passage, deserving a moment's consideration, is found in 1 Tim. ii. 6—"Who gave himself a ransom for all, to be testified in due time." These words immediately follow the first passage we noticed, "Who will have all men to be saved," &c., and the apostle presents this fact that "Christ gave himself for all," as evidence of God's sincere desire for the salvation of all men. But as we have seen that God's will is contravened by the opposing will of the impenitent,—for they "will not come to Christ that they may have life,"—so the ransom price is paid for them in vain. They will not accept of liberty. The apostle seems to have had his eye particularly upon the fact that the Gentiles, as well as the Jews, are interested, and may be benefited by the atonement of Christ. "Whereunto," says he, in the words following, "I am ordained a preacher and an apostle (I speak the truth in Christ, I lie not;) a teacher of the Gentiles in faith and verity." It was to make salvation possible to the whole human family that Christ died; but this by no means proves that all men will be saved, for multitudes deliberately, and obstinate-

ly, refuse it. Paul speaks in plain terms of some "perishing for whom Christ died.*

A parallel passage, and one much insisted upon by Universalists, is found in Heb. ii. 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man." "It is plain," says Dr. Macknight, "that both good and bad men owe their present life on earth, and the gracious covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ." In this sense he tasted death for every man.

But we consider the passage, and also the foregoing, as teaching explicitly the universality and sufficiency of the atonement. Christ has wrought a salvation sufficient for the whole world, and it is freely offered to all men. He "tasted death for every man,"—that every man might be saved who would accept of salvation on the condition upon which it is offered. No child of the human family is excepted. Every man, in consequence of the death of Christ, is put upon a new state of trial. As the tree of knowledge of good and evil was placed in the garden, and Adam was left free to eat of it and die; so now, by the death of

* 1 Cor. iii. 11.

Christ, the tree of life is made accessible, and every man may put forth his hand and eat and live forever. *Christ died for every man.* We love to repeat this precious truth. Every man, who will, may come to Christ and receive a life of everlasting holiness and happiness. But are we hence to infer that all men will be saved? 'The atonement of Christ is sufficient to save the whole world, but does it follow that all will, in consequence, be saved? There is fuel enough in the country to keep every person warm, but is it therefore certain, that none, even through their own neglect, will freeze? There is food sufficient to sustain both man and beast, but does it follow, that none will starve? It may be said that fuel and food may not be within the reach of all. But salvation is; it is attainable by all, and none perish but through their own wilful impenitency, and unbelief. None indeed can come to Christ for life, except he is drawn by the Father; but no one is restrained from coming;—it is only because of their love of sin and hatred of Christ that they cannot come.

That Christ died for all men, and yet that none but believers will be saved in consequence, is stated as plainly as language can state it, in the gospel according to John, the third chapter, beginning at the fourteenth verse—"And as Moses lift-

ed up the serpent in the wilderness, even so must the Son of man be lifted up; that *whosoever believeth* in him should not perish, but have everlasting life. For God so loved the world," not the few, but the many—the whole world—"that he gave his only begotten Son,"—and so all shall be saved? No;—"that *whosoever believeth* in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world,"—here, again, the terms are universal—"but that the world through him MIGHT be saved." Possibility and not certainty is intimated by the terms "might be saved." These terms are as broad and significant as any that can be found, but does it follow from them that none will be condemned? It is immediately added, "He *that believeth* on him is *not condemned*, but he that *believeth not* is condemned already, because he hath *not believed* in the name of the only begotten Son of God." These words are a full, and clear explanation of all those passages where the death of Christ is spoken of as of universal efficacy.

Again, Isaiah xxv. 7, 8, is quoted in support of the doctrine of universal salvation. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears

from off all faces, and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it." This chapter is a prophecy. The language is highly figurative. Many suppose that it refers to the great joy, which should be in Zion and Jerusalem, either when the army of the Syrians should be routed by an angel, or when the Jews should be released from their captivity in Babylon. Whether this means literally all men, or only all of a certain class, in certain circumstances, we will leave the reader to judge by referring him to the ninth verse, the verse but one succeeding that quoted. Let us repeat the whole of the three verses, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the REBUKE OF HIS PEOPLE shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and *Moab shall be trodden down under him, even as straw is trodden down for the dung-hill.*" Here is evidently a part of the human family that do not participate in the blessings so animatingly described. When God's people are delivered, fill-

ed with joy and elevated, Moab shall be abased, afflicted, and trodden down. The terms then evidently do not mean *all men* literally.

If the passage be referred to the blessed influences of the gospel, still the same antithesis must be observed—the *reproach of his people wiped away, and Moab trodden down*. The same contrast may be observed the gospel throughout. He that *believeth, saved*, and he that *believeth not, damned*—the *acceptable year*, and the *day of vengeance*—*saints happy*, and *sinner miserable*.

If it be considered as referring to a future state, still the same antithesis must be observed. Language somewhat resembling this is found in Rev. xxi. 4, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” This language is strenuously applied, by Universalists, to all men. Yet we here find the same contrast to which we have referred. In a very few verses succeeding—after the righteous, whose happy state is so vividly portrayed, are permanently lodged in heaven,—we read, “But,”—O, to the wicked, that little word is a fearful one,—“but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and

sorcerers, and idolaters, and all liars shall have *their part* in the lake which burneth with fire and brimstone : which is the second death."

Hosea xiii. 14, is quoted in defence of Universalism : " O death I will be thy plague ; O grave I will be thy destruction." These words are thought to prove " that the death that followed transgression will not be eternal." The Prophet refers to the resurrection, which is the work of Christ. Paul in his first epistle to the Corinthians has reference to these words, when he says, " So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting ? O grave where is thy victory ?" The death, and grave, here alluded to, is the death, and the grave of the body. It is evident, after the resurrection takes place, that there will be no more corporeal death to any of the human family ; but we are expressly assured that " some shall awake to shame and everlasting contempt." The resurrection, which will be a blessing to the righteous, will be a curse to the wicked. There is also another death from which believers alone will be delivered. It is mentioned in Rev. ii. 11, " He that overcometh shall not be hurt of the second death"; and in Rev. xx. 14, " And death

and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." From this death there will be no resurrection.

Genesis xii. 3, is wrested in support of universal salvation. "In thee," that is, in Abraham, "shall all the families of the earth be blessed." Much stress is laid upon this, and collateral passages. It is asked, "How can all the families of the earth be blessed in Abraham, as the progenitor of Christ, if all are not saved"? We answer first; it is a blessing to all the families of the earth to enjoy a day of probation; and all the blessings attendant upon that period come to us through Christ Jesus. Secondly: all that are saved, are saved by Christ; for "there is salvation in no other"; "there is none other name given under heaven among men, whereby we must be saved." Through faith in Christ, salvation is freely offered to all the families of the earth. Is not this to be blessed in him? It is what the inspired writers call a blessing to all the families of the earth. And what, I ask, must be the consequence of an obstinate rejection of such a blessing?

Another passage deserving our attention is found in 1 Peter, iii. 18-20. "Being put to death in the flesh, but quickened by the Spirit; by

which also, he went and preached unto the spirits in prison ; which sometime were disobedient in the days of Noah, while the ark was a preparing.” By what are called Universal Restorationists, these words are thought to furnish an unanswerable argument in favor of their views of a limited punishment. The explanation which they give is, that Christ went and preached the gospel to those who were suffering the vengeance of God—that those who sinned in the days of Noah, were, until that time, kept in a state of duurance and unhappiness, from which they were delivered by the preaching of Christ ; and consequently, they say, as all God’s ways are equal, all others who die in their sins, will enjoy the same blessing. The same explanation is often given by Universalists, although it conflicts directly with the sentiment that there is no future punishment. But Universalism is a perfect Proteus. Its ministers sometimes preach a limited punishment, or no punishment, as best suits the congregation which employs them.

No such sentiment is taught in the passage under consideration, nor is any intimation given in scripture that the gospel is preached to men in a future state. The obvious meaning of the apostle is given in the paraphrase of Dr. Macknight ;—“ being put to death in the flesh, but made alive

by the Spirit, as approved of God in dying for the sins of the world. By which *Spirit* also, speaking in Noah, he preached to the persons now in prison, who formerly were disobedient, when the patience of God, once for all, waited for their reformation in the days of Noah, during an hundred and twenty years, while an ark was preparing.”

The apostle does not say that Christ,^r personally, went and preached to those who were at the time in a state of durance: but his words are, “By which,”—*which* is a relative and refers to “*Spirit*”—“by which Spirit he went”; not into hell, but to the antediluvians while the ark was preparing, and preached to them, once for all, by the ministry of Noah. That this is his meaning is not only plain, from the phraseology of the text, but it is confirmed by Genesis vi. 3, which is written in relation to these very persons; “My Spirit shall not always strive with man.” Hence also, Noah is called, “a preacher of righteousness.”* By attributing the preaching of the ancient prophets to Christ, the apostle has taught us that from the beginning, the economy of man’s redemption, has been under the direction of Christ. Accordingly, the same apostle has expressly affirmed that the Spirit which was in the

* 2 Peter ii. 5.

ancient prophets, was the Spirit of Christ. "Searching what, or what manner of time the SPIRIT OF CHRIST which was in them did signify."* According to the Universalist interpretation of the text under consideration, the solemn appeal of the apostle in a few succeeding verses, in the following chapter, could be very readily replied to, as communicating no terrifying truth. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear"? Such language never falls from the lips of a Universalist.

In support of the interpretation which Universalists give to this passage, they adduce the sixth verse of the fourth chapter of this same epistle. "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." Many commentators understand by the "dead" in this passage, the spiritually dead. In confirmation of this sense they refer to the language of Jesus Christ, "The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live"; and also to the language of the Apostle Paul to the Ephesians, "You hath he quickened, who were dead in trespasses and sins."

We, however, understand by the "dead," the

* 1 Peter i. 2.

same that is meant in the preceding verse, "Who shall give account to him that is ready to judge the quick and the dead." There is no good reason why we should understand the "dead" in one passage, in any different sense from what we understand it in the other. The apostle does not say that the gospel *is* preached to them that *are* dead, or that the gospel *was* preached to them that *were* dead. The words will not bear such a rendering, nor will the context justify it. A very slight paraphrase will make the sense of the apostle clear. "For this cause *was* the gospel preached to them that are *now* dead, that though they might be judged or censured according to men in the flesh they might live according to God in the Spirit." This interpretation agrees with the whole context. The gospel was preached to them that are now dead, but who lived before the advent of the Messiah, for the same reason that it is preached to men now;—that they may learn to crucify the flesh; for which, indeed, they will be condemned by the world; and begin to live a holy, and spiritual life.

"*That they might be judged according to men in the flesh*"; these words as they stand in our common version are somewhat obscure, owing to an ellipsis which often occurs. By supplying *though* or *although* after "that," the sense is

much more obvious. As they are, however, we need be at no loss for their meaning, if we consider that in the verse but one preceding, the apostle speaks of the wicked as condemning christians, because they “run not with them to the same excess of riot”; and in the first verse he exhorts believers to arm themselves with the mind of Christ, that they may cheerfully suffer in the flesh, and be thereby emancipated from the dominion of sin. By thus mortifying the flesh, and suffering in it, they shall live in the Spirit, and be approved of God: “For there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit”: and to be “spiritually minded is life and peace.” In the words, “for this cause was the gospel preached to them that are dead,” the apostle has reference to what he had said in the preceding chapter concerning the preaching of Christ to the antediluvians, through the ministry of Noah. Not the least hint is given, that the gospel was, or ever will be preached to men in a future state. Neither the grammar of the passages, nor their context admits of such an idea. Did man’s probation extend into a future world, we should find the doctrine standing out as prominently on the inspired pages, as we find the doctrine of a state of future retribution.

What need, I would also ask, of preaching the gospel to men in a future world, when they have heard, and rejected it, for a whole life time in this? The antediluvians who perished, had the same means of grace, and salvation, which Noah had who was saved. God has appointed, and put in operation, the most powerful and efficient means of salvation, and if they fail to convert men, all others would fail. Abraham said to the rich man, in reply to his importunity to send Lazarus to his five brethren; "They have Moses and the prophets, let them hear them; if they will not, neither will they be persuaded though one rose from the dead."

There are two other passages upon which Universal Restorationists rely to sustain their views of the final restoration of all men to holiness and happiness. The first is found in Jeremiah xlix. 37-39. "And I will send the sword after Elam till I have consumed them. * * * * But it shall come to pass in the latter days that I will bring again the captivity of Elam saith the Lord." The argument which they found upon these words is this: "If the nation of Elam and others which have long since been cut off from the earth are to be restored to happiness in a future state as must be the case," say they, "unless these express promises of God fail of being accomplished,

then there is good reason to believe in the restoration of all who have been, or shall be, destroyed by the judgments of God." Must not that be a bad cause, and its advocates sorely pressed, which needs resort to such a source for support? *Not a word* is here said about a future state. The thought itself is ridiculous of a nation's captivity being restored in a future world. God deals with nations, as such, in this life. In the future world he deals with us as individuals:—"every man must give account of himself to God." When the territory of a nation which has been made desolate is repeopled, its captivity is said to be restored. Elam was once a great nation. Chederlamer, a distinguished man in his times, was the king of Elam. God, by his judgments, scattered the nation to the four winds. But when Cyrus destroyed Babylon, and brought the empire into the hands of the Persians, the Elamites returned in triumph out of all the countries whither they were scattered. Pliny, and Josephus, say that Persia was the country of the ancient Elamites, from whom the Persians derived their origin. Thus their captivity was returned.

The other passage, to which we referred, is found in Ezekiel xvi. 53-55. Speaking of Jerusalem, the prophet says: "When I shall bring again their captivity, the captivity of Sodom and

her daughters, and the captivity of Samaria and her daughters; then again will I bring the captivity of thy captives in the midst of them, that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

The whole chapter, as any one, with very little attention, may see, relates to what has taken, and shall take place in this world. Not the least reference is had to a future state. The captivity of Jerusalem was returned when, after seventy years, the Jews returned from Babylon. Yet it was not the same people who were carried captive that returned. But very few of them survived. Grotius, and also many Jewish writers, maintain that the captives here spoken of, have all been returned. Others suppose that these promises will not be fulfilled till the gospel shall have free course and be glorified, all along that rich valley, among a thriving christian population.

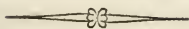
It seems as if no one would have ever dreamed that the Prophet here referred to a future state, but for the want of something, in the shape of an argument, to sustain a visionary theory. The re-

turn of their captivities, it will be observed, was to be, "*to their former estate.*" That estate was not a holy, and heavenly estate. It is a bad cause that has need of bad arguments to support it.

He who builds his hope of heaven upon such a doctrine, is "like a man who *without a foundation*, built a house upon the earth, against which the stream did beat vehemently, and it fell; and the ruin of that house was great."* What high hopes will be ruined! What a precious soul will be wrecked! What eternal interests will be destroyed! May God give us wisdom to dig deep, and lay our foundation upon a rock.

* John vi. 49.

LECTURE II.



PASSAGES OF SCRIPTURE, ADDUCED BY UNIVERSALISTS
IN SUPPORT OF THE DOCTRINE OF UNIVERSAL SALVA-
TION, EXAMINED.

2. PETER, iii. 15, 16. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

As also in all his epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

THE obtaining of a correct knowledge of the meaning of the holy Scriptures, is an important means of salvation. We cannot change the truth of God by affixing to them a sense not communicated by the Spirit. The sincere belief that all men will be saved, will not procure to any one, the sentence of acquittal at the last day. We have so often heard language implying this sentiment, that we cannot doubt that many are deluded by this strange and dangerous fallacy. The

sincere belief of Universalism is, as we shall show in the course of our lectures, the sincere disbelief of the truth : and “he that believeth not shall be damned.” When Moses prophesied a very destructive hail throughout the land of Egypt, many of the servants of Pharaoh sincerely believed there would be no hail, or that it would fall harmlessly upon man and beast ; but their sincere belief did not protect them. All that were left in the field perished. Wresting the Scriptures to make them speak a language agreeable to our feelings, will save none, but destroy many.

We proceed to show that Universalists wrest the Scriptures to their own destruction.

In prosecuting this subject, we shall continue our examination of some of the strongest passages adduced by them in support of their system.

The first passage to which we direct your attention, is found in John xii. 32. “And I, if I be lifted up from the earth, will draw all men unto me.” These words are regarded as a proof that all men will be converted, and saved.

You will please to observe, that Christ is not here speaking of ascending to heaven, and drawing all men to him there. The Evangelist, in the next verse, says, “This he said, signifying what death he should die.”

We have here an instance of universal terms

being employed to express a great number. When the sacred writers would express a fact, which is true of a vast number of men, though not of every individual, they make use, in most or many instances, of such terms. A few examples will illustrate this. "Take ye heed every one of his neighbor, and trust ye not in *any* brother, for *every* brother will utterly supplant, and *every* neighbor will walk with slanders."* Who supposes that this passage was applicable to all men, even at the time in which the Prophet wrote? "And it came to pass in those days, that there went out a decree from Cæsar Augustus that *all the world* should be taxed."† You do not need to be informed that the dominions of Augustus did not extend over all the world. "The Pharisees therefore said among themselves, Perceive ye not how ye prevail nothing? Behold *the world* is gone after him."‡ It is well known that there never was a period during the ministry of Christ, in which every individual of the world, in a strict, literal sense, went after him. No one is disposed to understand the words in this sense. But the terms may be understood in an unlimited sense, in the one passage, as well as in the other.

The sense of the passage is clearly expressed in the paraphrase of Dr. Doddridge. "And when

* Jer. ix. 4.

† Luke xii. 1.

‡ John xii. 19.

I am lifted up from the earth, though I may seem thereby to be made the trophy of mine enemies, yet such shall be the effect of that important event, that I shall draw all men unto me ; that is, I shall lay a foundation for conquering the most stubborn hearts, by so rich a display of my love ; and shall by a secret but powerful influence upon their minds, persuade multitudes of all ranks and all nations to list themselves under the banner I raise."

The text is explained, if any explanation is necessary, by a collateral passage in John iii. 14, 15, in which the saving benefit of Christ's death is restricted to believers. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever *believeth* in him should not perish, but have everlasting life." *All* men are not drawn to Christ as the foundation of their hopes : many never turn a weeping eye up to him whom they have pierced : but on the other hand, "Christ crucified" is to many besides "the Jews, a stumbling block," and to many besides "the Greeks, foolishness."

Another passage, often quoted in support of the doctrine of universal salvation, is found in 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." This seems to be regarded as a corner stone in that refuge of

lies, which is destined to bury all who resort to it in everlasting ruin.

Let us examine the passage. The apostle, throughout the chapter, is speaking of the resurrection. In the text not the least reference is had to spiritual life, or to spiritual death. Even Universalists themselves will not pretend that all men are now made spiritually alive. "If any man be in Christ he is a new creature." Such a change has not passed upon all men. The death and resurrection of the body is the theme of the text, and context. In the verse preceding, he says, "For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive." In the very next verse succeeding, as if the apostle were aware that his words would be wrested, he places an effectual guard upon them. "But every man," says he, "in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Who that is not "blinded by the god of this world," can suppose the apostle in these words to teach the doctrine of universal salvation? "Every man in his own order," or *band*, as the words should be rendered; for (ταγμα) *tagma* signifies a band of soldiers. Ταξις (*taxis*) is the more properly rendered *order*. Believers are often spoken of as soldiers, and so

also are unbelievers, though they serve under different masters. “Michael and his angels fought against the dragon; and the dragon fought and his angels.”* “These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful.”† These legions shall come out of their graves separately, each member in his own proper band, as they have battled with Christ, or against him. That *all* will not be raised to the same state of holiness, and happiness, is most clearly indicated by the expression, “*they that are Christ’s.*” All are not his. To many who have professed to be his, in that day, he will say, “I never knew you; depart from me.”

The same thoughts are very clearly stated by the apostle in 1 Thes. iv. 16, 17.—“*The dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall ever be with the Lord.*” Then in two verses succeeding he says, “Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them.” Could we ask to be more plainly assur-

* Rev. xvii. 14.

† Rev. xii. 7.

ed than we here are, that in the morning of the resurrection, the human family will be separated into two classes, the one happy, and the other miserable ?

Before we pass on, let us glance at the 24th, 25th, 26th verses of this chapter. “ Then cometh the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” It is said that “ Christ’s putting all enemies under his feet, and destroying death, signifies the conversion of all men, and the annihilation of misery.” Putting one’s enemies under his feet is a singular method of expressing willing subjection ; as in the case of a sinner’s conversion. To express such subjection very different language is employed, as you will find by turning to the ex. Psalm, to which the apostle alludes in these words—“ The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.” This expresses the *unwilling subjection*, and *destruction* of his enemies. “ The Lord shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies. *Thy people shall be willing in the day of thy power.*” Such is the subjection of a truly converted person :

Christ does not put him under his feet, but he will confess him before his Father, and exalt him to sit with him on his throne.

In ancient times conquerors put their feet upon the necks of their enemies, in token of their triumph, as you will see by turning to Joshua x. 23, 24. We might as reasonably conclude that those kings upon whose necks the Israelites placed their feet became their allies, or an integral part of the Jewish nation, as from this passage, to conclude that all Christ's enemies will be converted, and become his friends. Those kings Joshua destroyed; and when Christ shall put an end to all rule, and all authority, and power that opposes his own; when he shall put an end to the liberty and power of his enemies, and bid them away from him into everlasting destruction, then we think, he will put all enemies under his feet. So far is the apostle, from here intimating the final salvation of all men, that his words furnish an unanswerable argument against such a position. They unequivocally express the utter annihilation of all the hopes and joys of the wicked at the resurrection. The change from "corruptible to incorruption, and from mortal to immortality," does not signify a change of moral character, and for any one to suppose that it does, shows an astonishing ignorance of the use of language, and of

the whole testimony of scripture in relation to the subject. It means simply such a change wrought upon the body that it shall die no more.

Paul's plain, as well as his hard sayings, are often wrested in support of the dogma of universal salvation. For this purpose, Rom. v. 17, 18, 19, is often quoted; "For if by one man's offence death reigned by one; much more they which receive abundance of grace and the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of Christ, the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." That these words yield no support to the position of Universalists, must be obvious to every one who considers:

1. That those who are said to "reign in life by Jesus Christ," are expressly said to be those who "receive abundance of grace," (many altogether "fail of the grace of God,"*) and of "the gift of righteousness." The righteousness that justifies, Paul expressly affirms, is received by *believers* only. It is "the righteousness of God which is by

* Heb. xii. 15:

faith of Jesus Christ, unto all and upon all them that believe.”*

2. The “free gift to justification of life” which has “come upon all men,” is the free gift of a period of probation, and the proclamation of mercy, and salvation through Jesus Christ to the penitent. Death was introduced into the world by the sin of Adam, and this death would have reigned over all, but for the atoning sacrifice of Christ, by virtue of which, natural life is continued to our race, and mercy is offered to all men.

3. The apostle is here drawing a parallel between the first and second Adam; and as we are not condemned to future punishment, on account of Adam’s sin, unless we make it our own by walking in his steps, so we are not saved by Christ’s righteousness, unless we make it our own by faith.

4. In a word; as by Adam’s offence, we were all cut off from any access to the tree of life, so by Christ’s righteousness the way to the tree of life is made accessible to all. Such are the principal thoughts which the words suggest. Every argument that can be fairly deduced from them, is an argument against the system we are examining. That they resort to such passages for support, shows the blinding influence of Universal-

* Rom. iii. 22.

ism, and must, to every sober mind, afford convincing evidence that the whole structure is built upon the sand.

We will now turn to Rom. xi. 32. "For God hath concluded them all in unbelief, that he might have mercy upon all." The apostle in this chapter is discoursing upon the rejection of the Jews, as the visible church, and peculiarly favored people of God, and upon the ultimate spread and influence of the gospel among them, as well as among the Gentiles. He hath concluded them all, that is, Jews as well as Gentiles, in unbelief, to the intent that the free offer of salvation through Jesus Christ in the gospel, *might be* made to all. Not the least hint is given in the passage or the context that it is God's purpose to save the whole human family. Both in the context, and also in Galations iii. 22, where nearly the same phraseology is used, the promise of salvation is expressly restricted to those alone who believe.—"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to *them that believe.*"

Dr. Chauncey, an eminent Universalist writer, adduces in proof of the final salvation of all men, Ephesians i. 10, "That in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heav-

en and which are on earth : even in him." It is evident, as every attentive reader must see, that the inspired penman is not here speaking of *all the beings* in heaven and on earth, but of all beings that are *in Christ*—all that are "chosen in him," and "predestinated to the adoption of children." His meaning is not, that all things shall be collected together in Christ, but that *he* shall unite in *one body all things that belong to him*, both which are in heaven and on earth—"that he might gather together *in one* all things in Christ." Of this final "gathering together" we have an account in Matthew xxv. 32. "And before him shall be gathered all nations ; and he shall *separate them* one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus it is, that "in the fullness of times," "all things in Christ," shall be united in one body. All the redeemed from among men shall be associated in one body with the angels in heaven.

As an argument against the doctrine of endless punishment, Universalists aver that "no soul can sustain endless torments." As a proof of this

position they bring forward Isaiah lvii. 16. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made." It should be observed that these words are spoken in reference to the humble and contrite. The verse preceding reads, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"; "for," says he, "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." In this world God does not contend with any unceasingly; much less with those who turn to him with brokenness of spirit. His people had erred; he had visited them with judgments, and sent them into captivity, and now that they confessed their sin, and humbled themselves before him, he promised to leave contending with them and to *restore comfort to the mourners*. But it is immediately added in the twentieth verse,—“The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked.” You perceive then that the words we are considering relate to the peni-

tent, and especially to their condition in this life.

The terms "forever," "always," and "everlasting," are generally to be understood according to the economy, or period to which they relate. When they are spoken in relation to this life, they mean as long as this life continues; and when they are spoken in relation to a future life, they mean as long as that life continues, which is unending. The obvious sense of the passage then is, that God will not always, through life, contend with the broken hearted, for they would sink in utter despondency.

The averment that "no soul could sustain endless suffering," supposes that the wicked are not dependent on God to sustain their existence; for if God sustains their existence it is a blasphemous limiting of his power, to say that they cannot be sustained in that state to which he will sentence them. The punishment of the wicked will be proportioned to their powers of endurance; or, their powers of endurance will be proportioned to their punishment.

We pass to examine a passage found in Matt. xxii. 30, which is supposed to furnish a strong argument in favor of Universalism. The passage reads as follows: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

Allow us to drop an observation here on the importance of comparing scripture with scripture. A single passage, like the one before us, may be concise, the truth it contains may be so briefly stated as to be without those qualifications which are generally to be looked for in the context, or in other portions of the Bible treating of the same subject. In order, then, to arrive at the truth, we must examine collateral passages, and see what is said on the same subject elsewhere. All scripture is best illustrated by scripture; and it ought to satisfy us if a subject is but once explained, and the bounds of its extent measured. Matthew gives the words of our Saviour, upon this occasion, in the most concise manner; and Mark records them in nearly the same words.

The argument deduced from this passage by Universalists is this,—All men are to be raised from the dead; all that are raised are to be as the angels; therefore all men will be finally holy and happy. But the wicked may be like the angels in some respects, as to their physical and intellectual powers, and social relations, and yet not be holy and happy as the angels of God in heaven. Kings and monarchs are called *gods* in the Psalms of David, but would any man be justified in concluding from hence, that all kings and monarchs are holy and happy like God?

Let us now turn to the passage as recorded by Luke xx. 34, 35, 36, in which the whole subject is qualified and restricted. "And Jesus answering said unto them, 'The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.'"

It is evident that our Lord, in this reply to the question of the Sadducees, speaks of the resurrection of the *saints*. This is plain, from the expression—"they which shall be accounted worthy to obtain THAT WORLD," that is, that blessed world—the heavenly world. The terms "resurrection from the dead," are here employed in the highest and best sense. Allusion is had to the "*better* resurrection" spoken of in Heb. xi. 35—"that they might obtain a better resurrection." Resurrection *from* the dead, means the "resurrection to life," in contradistinction from the "resurrection to damnation"; for though the wicked will be raised from their graves, their resurrection will be, *not from death*, but to all the horrors of the second death. The terms are used in the same sense in which the words, "everlasting life," are

often used ; for example, in Luke xviii. 29, 30—
“ There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come *life everlasting*.” The wicked will live forever in the world to come, yet their existence will not be everlasting life, in the best sense. The sense which we have here given to the words, is confirmed by numerous passages of scripture. We will refer to two only, John x. 25. “ Jesus said unto her, I am the resurrection and the life : he that believeth in me though he were dead, yet shall he live.” Live ! How shall he live ? All men, whether they believe or not will exist?—Why, most obviously, he shall live, in the sense which we have given to the terms “ everlasting life,” and “ resurrection from the dead.” Again, John iii. 36. “ He that believeth not the Son *shall not see life*.” The wicked will exist, but their existence is no where, that we remember, called *life*. This term when spoken, with emphasis, in relation to a future state, signifies a high state of enjoyment. Hence we read of the “ water of life,” of “ the tree of life,” and of the saints “ entering into life.”

That, although every individual of the human family will come forth from their graves, every

individual is not intended *in this passage*, is clear from the antithesis observed in the expression—"they which shall be counted worthy." If all men were intended, there would be no sense in such language; for it plainly implies that some shall not be counted worthy. They who obtain "that world," and "the resurrection from the dead," are also said to be the children of God. There is *not an instance* in scripture in which the wicked are so called: they are designated by the terms "children of the flesh," "children of darkness," and "children of the devil."

The same Divine Person, who uttered the words we are examining, has settled the question as to the final happiness of all men at the resurrection, in John v. 28, 29. "Marvel not at this, for the hour is coming in which all that are in their graves shall come forth; they that have done good unto the resurrection of LIFE, and they that have done evil unto the resurrection of DAMNATION."

Let us now take a cursory view of a passage found in Prov. xi. 31. "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." This is a favorite text with Universalists, to prove that the wicked receive all their punishment in this life. As we propose to disprove this position in a separate lec-

ture, we need say only a word in this place. Every one will readily perceive that an argument which proves too much, proves nothing at all. If this passage, as Universalists suppose, makes a final disposition of *hell*, it makes also a final disposition of *heaven*. If the recompense of the sinner on the earth is to be all his punishment, then the recompense of the righteous here is to be all their reward. It were easy from this passage to construct an argument against the doctrine of universal salvation.

But we will pass on to give a moment's attention to 1 John iv. 14. "And we have seen and do testify that the Father sent the Son to be the *Saviour of the world*." We have before noticed several passages of this class, but as so much reliance is placed on this in particular, we will offer a word or two more of explanation.

Jesus Christ is the "Saviour of the world," because he has made ample provision for the salvation of the world, and freely offers it to all men, on condition of repentance toward God, and faith in the Lord Jesus Christ. That some men will perish, is not because they can not be saved, but because they will not "break off their sins by righteousness, and their iniquities by turning to the Lord."

This may be illustrated by what God did for

those Israelites, who came with Moses out of Egypt, and perished in the wilderness. God made every preparation on his part for them to go in and possess the land of Canaan, yet through unbelief, multitudes of them perished, and "their carcasses fell in the wilderness."

Again; when the Chaldean army came to besiege Jerusalem in the days of Zedekiah, king of Judah, the prophet Jeremiah was sent to his people with this message: "Behold I set before you the way of life and the way of death. He that abideth in the city shall die by the sword, by the famine, and by the pestilence: but he that goeth out and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey." In this most trying moment, the Lord made ample provision for every man to save his life; yet thousands of them perished.

Under these terrible judgments of heaven the Jews complained, and said, "The way of the Lord is not equal." But God proved his way to be equal, by making provision for every man to save his life, by entreating them to turn and live, and finally, by saving the righteous and destroying the wicked.

It becomes Universalists to inquire candidly, whether they do not call the way of the Lord unequal. One material argument of theirs is, that

endless punishment is inconsistent with the divine goodness and compassion, for this plain reason, that "God has no pleasure in the death of the wicked." Was it inconsistent or unequal for God to destroy those perverse, and obstinate Jews, with the sword of the Chaldeans, when he had no pleasure in their death? The fact that he did destroy them, and that he had no pleasure in their death, can neither of them be disputed.

We need say no more to prove that, although Jesus Christ is the "Saviour of the world," it does not follow, that all men will finally be saved, any more than it follows, from the fact that ample provision was made for all the Jews that came out of Egypt with Moses to enter into the land of Canaan, that therefore all did enter in: nor any more than it follows, from the fact that because ample provision was made for every man to save his life from the besieging army of the Chaldeans, that therefore every man was saved. We are assured to the contrary.

Another passage often quoted, to prove the doctrine of universal salvation, is found in 1 Timothy iv. 10. "For therefore we both labor, and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." From these words it is inferred that all men will finally be saved, and be-

lievers especially, because they now enter into the joys of salvation. Such a sense however, the language of the text will not bear. We have just explained the sense, in which God is the Saviour of all men. He also suffers long with all men, and gives them time and opportunity to repent, and to turn from their sins and be saved. "The long-suffering of God is salvation." But believers *especially* are made partakers of the final salvation from the second death. The words "*especially those that believe*," clearly indicate that there is a sense in which God is not the Saviour of all men. It becomes every man to inquire what this sense is. It is not difficult to ascertain it. It stands out upon the inspired page, as plain as language can make it.

We have brought forward this passage, more particularly, for the purpose of noticing a circumstance connected with it. When we say, that the belief of Universalism is a disbelief of the truth, and that it is the open road to destruction, we are asked in tones of surprise and confidence, if "suffering reproach for trusting in the living God can be the path to ruin"? Wait a moment, my friend, before you "lay this flattering unction to your soul." A father tells his son that if he neglects to do what is bidden, he must severely punish him. The son does not believe a word

his father says. Is this trusting in his father? A sovereign proclaims that if any are found giving assistance to the enemy with whom he is at war, they shall be punished with death. A company of men believe he is too kind and merciful to put any man to death, and give assistance to the enemy. Do they trust in him? Then do those trust in God who believe in the dogma, that all men will be saved.

The last passage, to which we shall now call your attention, is found in the Acts of the Apostles, iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Can any thing be seen in these words, that looks like the doctrine of universal salvation? Yet, how often are they wrested to subserve this end? That the passage affords no support to this soul-destroying system is evident from the fact, that not one of "all the holy prophets since the world began" has taught it. That the apostle may even seem to have reference to the final salvation of all men, by the terms "restitution of all things," it must first be shown that "God by the mouth of all the holy prophets since the world began has spoken it." But we might safely chal-

lence any man, to find a word in all the holy prophets, which, by a fair construction, may even seem to favor the idea. In the very next verse an announcement of the prophet Moses is recorded, in which he distinctly states the final destruction of the wicked; "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet *shall be destroyed* from among the people."

Whence is it to be learned that by "the restitution of all things," we are to understand the final restoration of all men to a state of holiness and happiness? The scriptures no where give any intimation that the terms are to be understood in this sense. The expression itself conveys no such idea. Allowing that to be the meaning of the words, then all men *were restored* to holiness and happiness by the prophetic Elias, that is John the Baptist. In Matt. xvii. 11, we find the same terms employed in the original Greek with reference to his mission, and the restitution there spoken of was to be consummated before Christ offered up himself. "And Jesus answered and said unto them, Elias truly shall first come and, ἀποκαταστήσει πάντα, restore all things. But I say

unto you that Elias is come already, and they have done unto him whatsoever they listed." In the words we are considering the expression is the same—"until the times of, ἀποκαταστήσεως πάντων, the restitution of all things." Now if these words, "the restitution of all things," means that all men shall be restored to holiness and happiness in the Acts of the Apostles, they must mean the same thing in Matthew, for precisely the same words are used. But no one will pretend that that is their meaning in Matthew, because facts prove to the contrary. Why then should it be presumed, that this is their meaning in the Acts of the Apostles? Is it not, because there is some obscurity in the terms, and convenient means are afforded to impose upon the ignorance of the credulous?

The word rendered "restitution" should be rendered "prepare," or "set in order." That is obviously its meaning. John says of himself, "I am the voice of one crying in the wilderness,—Prepare ye the way of the Lord." Dr. Campbell renders the term "accomplishment," which conveys the same sense we have given to it. "Until the times of the *accomplishment* of all things, which God hath spoken by the mouth of all his holy prophets." Thus rendered, the meaning of the inspired penman is plain, and the obvious

sense of the term is given. If you adhere, however, to our translation of the term, no countenance is given to the doctrine of universal salvation, for the reasons we have already given.

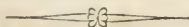
We have now finished our examination of those passages of scripture which Universalists adduce in support of their system. We have noticed every passage of any moment, but not the shadow of any evidence do we find in support of their doctrine. We are constrained to say that the whole system is "a refuge of lies." We hope we shall not be thought to possess any unkind feelings towards Universalists themselves. We readily acknowledge that many of them are men of respectable standing in society. It is against the system, and not the men, that we speak. Whether wittingly or no, they however who resort to it for consolation and hope, "make lies their refuge." The founder of it is "the father of lies." But the hail shall sweep it away, and every soul found in it will perish.

There is one covert from the storm. This we purpose to keep steadily in view ; and we beseech you to avail yourselves of the opportunity of fleeing thither. Many have there taken refuge, and yet there is room. It is a munition of rocks, and the gates of hell can never prevail against it. Haste thither. Tarry not, lest thou be consumed.

There you shall be safe, and not a fear or doubt shall trouble you. Why will you cleave to a refuge, which if it fail you,—and it will fail you—will be destruction without remedy?



LECTURE III.



DOCTRINE OF ENDLESS PUNISHMENT ACCORDING TO THE LAW AND THE TESTIMONY.



ISAIAH viii. 20. To the law and to the testimony : if they speak not according to this word, it is because there is no light in them.

IN these words the Prophet gives us a criterion by which to judge of those who profess to be the ministers of God. They are not so, if they speak not according to the law and to the testimony. Faithful ministers preach not their own fancies ; they echo forth the word of the Lord. The Bible is their book of instructions, according to which, “as ambassadors for Christ,” they are to negotiate a peace between men and God. Therein is contained “the word of reconciliation” committed to them. If they speak not according to it, it is because there is no light in them ; they are but “blind leaders of the blind, and both will fall into the ditch.” No sentiment that is not plainly built

upon this strong foundation, will stand the test of a final judgment.

The doctrine which we hear and believe will have a most powerful influence in forming our characters for eternity, and fit us for a world of peace, or a world of woe. The business of the soul and of eternity, is of too serious a nature to be trifled with. It will not ease the gnawings of the undying worm, and the pains of the unquenchable fire, that we were taught to believe, and actually did believe, that there was no place of future punishment.

We have shown in the two preceding lectures, that those who teach the doctrine of universal salvation, wrest the scriptures to the destruction of souls. Such are evidently referred to in 2 Peter ii. 1, 2. "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in *damnable heresies*, even *denying the Lord that bought them*, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." That Universalism is *a damnable heresy*, that it *denies the Lord that bought us*, that its *ways are pernicious*, and that its *end is destruction*, we hope to make plain in our subsequent discussions. Many amiable people are led astray by it ; some

of them we know and love. But we cannot spare their errors; *we dare not do it*. It is at the peril of our own souls if we refuse to give them warning of the approaching danger.

We now proceed to show that the doctrine, that some of the human family will suffer endless punishment, is a doctrine according to the law and the testimony.

To this end we shall, in this lecture, call your attention to several portions of scripture, which by a fair inference, prove the doctrine, but which are not so direct and positive, as those which we shall hereafter notice. They belong to a class of texts found on almost every page of scripture, and which indeed, if we had no others, would abundantly establish the doctrine.

The first passage to which we will refer is found in Psalms ix. 17. "The wicked shall be turned into hell and all the nations that forget God." It is contended by Universalists, that the Hebrew word שְׁאוֹל *sheol*, here rendered *hell*, ought, in all cases, to be rendered *grave*. On account of the influence upon some minds of their construction of this term and its corresponding word ᾠδης, *hades*, in the Greek, allow me to offer a few brief remarks.

Sheol is invariably rendered *hades*, by the translators of the Septuagint. These words are ren-

dered in our English translation, in some places *hell*, in others the *grave*. We are free to admit, as indeed every scholar must, that in very many instances, the word, *grave*, would convey the meaning of the original better than any other single word in the English language. The general sense could not have been better arrived at, except by a circumlocution. The Latins, however, are more fortunate in their translation than we,—they having a word which is equivalent to the Hebrew, and the Greek. The following passage, “Then shall ye bring down my grey hairs, with sorrow to the grave,” reads, “*Deducetis canos meos cum dolore ad inferos.*”

It will be perceived that we are of the opinion that *sheol* means somewhat more than the grave. This is a point generally, if not universally, conceded by scholars at the present day. The principal arguments are as follows, 1st. *Sheol*, or *Hades*, is never used in a plural sense, but always in the singular. 2d. When the grave or sepulchre is spoken of קֶפֶר *keber* is the word used, which is used both in the singular and plural. 3d. *Keber* is never rendered in the Septuagint *hades*, but ταφος *taphos*, μνημα *mnama*, or some equivalent term. *Sheol*, on the contrary, is never rendered *taphos* or *mnama*, but always *hades*. 4th. Where the disposal of the body or corpse is spoken of by

the Greeks, *taphos*, or some equivalent term, is the name of its repository; but, on the other hand, when mention is made of the spirit after death, its abode is *hades*. 5th. Among the Hebrews, when mention was made of mourning at a sepulchre, erecting a pillar, or monument upon it, *keber* is the word employed, and never *hades*. 6th. In *sheol* or *hades*, all the dead are represented as being present, without exception; just as we speak of all the dead being in the invisible world. This, when we consider that the words are always used in a singular sense, carries with it much weight. 7th. We notice again, that, as is observed by Castalio, those are represented as being in *sheol*, whose bodies were denied the honors of a sepulchre. This last is an incontrovertible argument that *sheol* signifies somewhat more than a grave. Both terms seem to mean generally, what we mean by the terms *invisible world*.

That excellent Greek and Hebrew scholar, Dr. Edward Robinson, observes that, "According to the notions of the Hebrews, *hades* was a vast subterranean receptacle, where the souls of the dead existed in a separate state, until the resurrection of their bodies. The region of the blessed, during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle,

while beneath was the abyss, or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment.”*

In perfect accordance with this idea is the passage in Psalms xvi. 10, and quoted in Acts ii. 27. “Men and brethren let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre (*mnama*) is with us unto this day. Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (*hades*) neither his flesh did see corruption.”† The doctrine, therefore, of a future state, is largely inculcated in the Old Testament.

The primary signification of the words, *sheol* and *hades*, bears so well upon our position, that we cannot but give it a passing notice. *Sheol* is derived from the root שאל *sha-al*, to ask, to demand. Thus hell is a place where the miserable are forever asking mercy but never obtain it. One drop of water, as in the case of the rich man, is denied them. *Hades* is derived from two

* See the case of the rich man and Lazarus. Luke xvi.—Christ’s reply to the thief on the cross—and Rev. xx. 13, 14.

† See Campbell Pre. Diss. VI. Lowth Lee. on Heb. Poetry VI. Stuart’s Essay on Future Punishment, page 128.

words, *a*, *privative*, and *ιδειν*, *to see*. Hence, it is often said that the wicked “shall not see God,” “shall not see the kingdom of God,” and “shall not see life.”

Does *sheol* ever mean a place of torment? This is the question. It is strange, that because it has a different signification, which we readily admit,—nay, contend for, it should be inferred that it can have no other. One might, with equal propriety, contend that because the word, rendered from the Hebrew, heaven, signifies, 1st, The atmosphere in which the fowls of the air move, and 2d, The place in which we behold the sun, moon and stars, that therefore the word signifies nothing farther. But this would be too much for Universalists: and it is worthy of observation, that *every one of their arguments* to prove that there is no hell, or place of future punishment, may also, with equal force, be brought to prove that there is no heaven, or place of future happiness. If then the word rendered heaven, and meaning the atmosphere, and the visible heavens, has a superadded signification, and means the residence of God and his holy angels, is it unreasonable that the word *sheol* should also have a superadded signification, and should sometimes be used to signify a place of punishment? We can see nothing unreasonable in this; nay, we perceive

the same accumulated sense that we find in almost all other terms. Then when we consider that *sheol*, in the sense we have been considering, is the receptacle of souls in their separate state, the lower part of which, according to the Hebrews, was occupied by the wicked; it is quite natural that by a metonymy of a part for the whole, it should occasionally be used to signify a place of torment. Words are often changing their signification, and having a new sense added to them. That the English word *hell* was sometimes used, in former days, in the sense of *hades*, there can be no doubt. See the Apostles' creed, "he descended into *hell*." At the present time, however, it is never used in any other sense than as a place of torment.

That it is used to signify a place of torment in Psalms ix. 17, the passage we are now considering, we have undeniable proof. "The wicked shall be turned into hell and all the nations that forget God." Here *sheol* must mean something more than the *grave*, or the *invisible state of souls*. It must mean a place of torment. Suppose it does not—suppose it to mean the grave, or something short of a place of torment; then it would follow that the righteous, and all the nations that do *not* forget God, shall be denied a grave, or shall not go into the invisible world; which by the

process *reductio ad absurdum* cannot be true ; for many good men we read of, who went down to the grave, and whose souls entered the invisible world. Our blessed Saviour's went down to *hades*.

Let us not be misunderstood. The supposition is, for the sake of argument, that *sheol*, in the above passage, means the grave, or something short of a place of torment. Now all men go down to the grave, all enter the invisible world : but upon the construction of Universalists, it is a fair and undeniable inference, that the righteous shall not have a grave ; or, shall not enter the invisible world. Instead then of being what it purports, a threatening to the wicked, it is the announcement of a blessing ; and, by implication, it is the announcement of a curse to the righteous and all the nations that do *not* forget God. To avoid this conclusion, some say, that the words simply threaten a speedy death to the wicked. Not the least intimation is given that such is their sense and it is well known that the wicked generally live in this world as long as the righteous.

Hades also is most obviously used in the same sense in Luke xvi. 23. " And in hell (*αδης*) he lifted up his eyes, being in torment." We have already said enough upon the similarity of signification between *sheol* and *hades*. *Hades*, in the passage quoted, evidently means a place of tor-

ment. "In hades he lifted up his eyes, *being in torment.*" Whether hades be here spoken of by a metonymy of a part for the whole, it matters not, so far as our argument is concerned. It is sufficient that we have shown, that it sometimes means a place of torment; and having established this, we think there are other passages which go far to confirm this position. We will no more than barely refer to them. See 2 Sam. xxii. 6.—Psalms xviii. 5, and cxvi. 3, where the sorrows and pains of *sheol* are spoken of: also Prov. v. 5—vii. 27—ix. 18., &c.

We do not, however, rest upon the signification of *sheol* and *hades* alone, for the support of the doctrine of future punishment. There are other words whose meaning as a place of punishment, cannot be misunderstood. Γέεννα *gehenna*, in the New Testament, is always most unequivocally employed in this sense. *Gehenna* was originally the name of a valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat, under Mount Zion, and is derived from two Hebrew words, גֵּיאַ הִינּוֹם *ge hinnom*, meaning *Valley of Hinnom*. In this valley was established the idolatrous worship of Moloch, to whom they burned infants in sacrifice.* This worship was broken up, and the place desecrated by Jo-

* 1 Kings xi. 7, and 2 Kings xvi. 3.

siah,* after which, it seems to have become the receptacle for the filth of the city, as also, for the carcasses of animals and the bodies of malefactors, to consume which, fires appear to have been kindled from time to time.

By an easy metaphor the Jews transferred the name of this valley to the place of punishment in the future world.†

By the New Testament writers, as we have remarked, the word is used altogether to denote a place of punishment. It is used by Matthew seven times, by Mark three times, by Luke once, and by James once, making twelve instances in all. In ten of these instances the language is plain, and direct, and in the other two instances, Matt. xxiii. 15, and James iii. 6, although the language is figurative, the allusion is so plainly to the miseries of the damned in the other world, that its force cannot be mistaken.‡

There are are other terms also, the meaning of which is quite unequivocal as to there being a place of future punishment. It is designated by the terms “everlasting fire,” “outer darkness,” “the worm that dieth not,” and “the fire that is not quenched,” “the bottomless pit,” “a prison,”

* 2 Kings xxiii. 10-14. † See Robinson under the word Γέσσωα.

‡ Mark ix. 43, 45, 47. Matt. v. 22, 29, 30—x. 28—xviii. 9—xxviii. 15, 33. Luke xii. 5. James iii. 6

“the second death,” &c. We shall have occasion, as we pass along in our argument, to notice the several places in which these terms are employed.

In Psalms xxxvii. 37, 38, the happy end of the righteous, and the miserable end of the wicked are placed in contrast. “Mark the perfect man and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.” If the final end of men is so different, their characters so opposite, the one so peaceful, and the other “cut off” from all hope and happiness, on what ground can we build the hope of universal salvation? If the wicked are punished according to their deserts in this world, and the full debt to law and justice is paid, why is this contrast in their end? Why do we find them here, in their final end, represented as sustaining entirely opposite characters?

In Ezekiel iii. 18, 19, God says, “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his ini-

quity, but thou hast delivered thy soul." These words are repeated in Ezekiel xxxiii., with the additional solemn asseveration, "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his wicked way and live." In these words it is clearly intimated that some wicked men *shall die in their iniquity*. They cannot therefore have received all their punishment in this life: they *die* in their iniquity. The phrase, "die in his iniquity," most obviously means, that the wicked man shall die, with his iniquity still cherished in his bosom, and still unpardoned. If it were true that the death, brought to view in this passage, meant the death of the body only, still the words furnish an unanswerable argument against the doctrine of universal salvation; and it is upon this argument that we principally rely. If it is certain that some men die in their sins, how can they be saved? If to the very last moment of their earthly existence, they cherish their sins, and die unpardoned, will the gate of heaven be immediately opened to them? Hearts are seen in heaven, and would it produce no interruption to the joys and praises of the holy, to see a heart introduced, whose every throb was enmity to God, and his government? If one of the fundamental principles of Universalism be true, that is, that *sin car-*

ries along with it its own punishment, they could not be saved. This passage asserts, and many such passages there are, that the sinner carries his sins along with him into the other world. "He dies in his iniquity." It does not say that he dies *by* his iniquity, or he dies *for* his iniquity, but he dies *in* his iniquity, and this is most certainly the sense of the passage ; when viewed in all its parts. He must then, even on their own principles, carry misery along with him into a future state. If he dies in the love and approval of *all* his iniquity, as the phrase, "die in his iniquity," obviously imports, then he carries his whole life of iniquity out of the world with him. How then, we ask again, can they be saved ? It is not enough to say that God will change the hearts of all men at death, or at the resurrection : we want something in the shape of evidence, that God ever has, or ever will change the hearts of men at either of these periods.

Were there no state of moral debasement and misery, beyond the natural life of the wicked ; and the death of the body only, were here referred to, would God say, "As I live, I have no pleasure in the death of the wicked ?" "Precious in the sight of the Lord is the death of his saints." God is always pleased to receive to heaven, all whom he calls there, and when any candidate for heaven

dies, death is "the voice that Jesus sends to call them to his arms."

It is evident that this passage casts its shadow far beyond the tomb. Suppose the system of universal salvation true. Would any wicked man be turned from his iniquity by the threatening of a death, which would introduce him into "a far more, exceeding, and eternal weight of glory?" It is something that lies beyond death, which makes the threatening of death terrible. The contemptible evasion, that *it is the cutting short of life*, that is threatened in this and similar passages, hardly deserves a serious refutation. Some of the vilest of men live to a great age; but "the sinner being an hundred years old shall die accursed." In the act of dying, many of them, says David, "have no bands in their death, but their strength is firm." It is then something that lies beyond death, that makes the threatening of death a warning to the wicked, and death itself a calamity to them; and it is that something, that lies beyond the agonies of dissolving nature, that makes their death displeasing to God.

It is solemnly asserted in Proverbs xxiv. 20, that beyond the grave there is no reward to the wicked. "There is no reward to the evil man; the candle of the wicked shall be put out." This passage evidently looks into a future state, for in

Matthew vi., it is plainly stated that the wicked have their reward in this life—all the reward at which they aim—there is none that awaits them in another world. They have their portion, their own chosen portion, in their “life time.” By the phrase their “candle being put out,” is meant the utter extinction of all that which they regard as their light and glory. It cannot mean simply their death, for good men die likewise. If at death, as Universalists assert, they are to enter that world where their “sun shall no more go down, neither their moon withdraw itself,” what force can there be in the passage, as a declaration of evil to the wicked ?

In Job viii. 13, 14, it is said, “So are the paths of all that forget God, and the hypocrite’s hope shall perish; whose hope shall be cut off and whose trust shall be a spider’s web.” If all men, at death, were to be received into a holy and happy state, it would not be true that the hypocrite’s hope shall perish; it would be infinitely more than realized. The hypocrite’s hope is his religious hope; his hope which relates to a future state. To evade the force of this passage, it is said that the succeeding verse, “He shall lean upon his house and it shall not stand; he shall hold it fast, but it shall not endure,” proves that “the hope which shall perish is a mere worldly hope—a

hope in his earthly habitation." In reply to this, it may be observed, that the "house" on which "he shall lean," mentioned in the fifteenth verse, relates to "*his trust*" spoken of in the preceding. This will appear evident, when it is considered that the term "spider's web," should have been rendered "spider's house." The words then would read, "Whose hope shall be cut off, and whose trust shall be a spider's house. He shall lean upon his house," that is, his *trust* or hope, "and it shall not stand, he shall hold it fast, but it shall not endure." In death they will cleave to their vain, and false hope, but it will fail them.

It should be observed, that the reason why the hypocrite hopes, is owing to his forgetfulness of God. If he did not forget what God is, and that he will not be mocked, he could not indulge in any hope, for a moment. The hope of such persons is altogether from themselves, like a spider's web, and it will yield them no better support.

Very similar language is found in Job xi. 20. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." The sense of the passage is, that the destruction of their hope will be as inevitable as a man's yielding up his spirit in death: and "no man hath power over the spirit to retain the spirit; neither hath he power in the

day of death, and there is no discharge in that war, neither shall wickedness deliver them that are given to it.”* They will look for light, on the ground of their own righteousness, or their belief in Universalism, but behold darkness and the shadow of death will come over them. They shall not escape the wrath of God, and the retributions of eternity. How can these, and numerous other passages, which we forbear to repeat, be regarded as at all consistent with the idea that wicked men pass from this world into an inconceivably happy and glorious state? The man must be beside himself, who does not perceive that they conflict with such a system.

In Psalms cxix. 115, it is said, “Salvation is far from the wicked, for they seek not thy statutes.” The wicked are described not simply as not doing God’s statutes, but as not seeking them. They do not acquaint themselves with them; they *wish* not to know the length and breadth of them, and the penalty of transgression. Such knowledge would annihilate their hopes.

“*Salvation* is far from the wicked.” No temporal salvation is referred to. Temporal deliverances are as often experienced by the wicked as by the righteous. It is the “great salvation” that is far from them. They flatter themselves that it

* Ecc. viii. 8.

is near, that their path is leading them to heaven, but they are awfully deceived : it is far from them. They thrust it far from them, by thrusting the Saviour far from them. It is so far from them, that they will never reach it, except they turn ; and the longer they persist in unbelief and sin, the more distant it is ; and if they die in their iniquity it will forever be far from them. But though salvation is far from them, their damnation is near : “ their judgment now of a long time lingereth not, and their damnation slumbereth not.” But upon the hypothesis of Universalism, salvation is at no greater distance from one class of men than another.

In proof of the doctrine of future punishment, we will now refer you, in rapid succession, to several other concurring passages of scripture. In Isaiah lix. 17, it is said, in speaking of Christ, “ He put on righteousness as a breast-plate and a helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries and recompense to his enemies.” Again, in Isaiah lxvi. 14. “ The hand of the Lord shall be known toward his servants, and his indignation toward his enemies.” Nahum i. 2. “ God is jealous and the Lord revengeth and is furious.

The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger and great in power, and will not at all acquit the wicked." Gen. xxxiv. 7. "He will by no means clear the guilty." Deu. xxix. 19, 20. "If one say I shall have peace, though I walk in the imagination of mine heart to add drunkenness to thirst; the Lord will not spare him; but the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him: and the Lord shall blot out his name from under heaven." Heb. x. 30. "Vengeance is mine, I will recompense saith the Lord." Psalms xciv. 1. "O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, show thyself. Lift up thyself thou Judge of the earth, render a reward to the proud. Lord how long shall the wicked, how long shall the wicked triumph."

Several remarks, bearing upon our subject, suggest themselves, from these passages, which we will briefly notice. 1st. Vengeance is ascribed to God, and its infliction relates to future time. God's vengeance is not a malignant passion, but implies simply the infliction of punishment for sin. It belongs to God *only*, because he alone can punish the sinner, and he alone has a right to

do it. This feature of God's character is perfectly consistent with his mercy. 2d. His Vengeance is spoken of in connection with his salvation. "The helmet of salvation is on his head," and he "has on the garments of vengeance for clothing." So also in Isaiah lxiii. 4. "The day of vengeance is in *mine heart*, and the year of my redeemed is come." His punishment of the wicked, and his salvation of the penitent, perfectly harmonize. Both proceed from the same heart of benevolence, and the same principles of righteousness. 3d. The vengeance is to be inflicted upon the wicked. It does not consist in their sufferings in the present life. "He *reserveth* wrath for his enemies." In 2 Peter ii. 9 it is said, "The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust unto the day of judgment*, to be punished." Their punishment is not corporeal death; for in Job xxxi. 3 it is written, "Is not destruction to the wicked, and a *strange punishment* to the workers of iniquity." 4th. The wicked may prosper long in this world. "How long shall the wicked prosper"? 5th. Vengeance will certainly be inflicted on the wicked. It is repeatedly said that "his vengeance shall be known," that "he will not spare," "will not at all acquit the wicked," "will not clear the guilty." God will "lift up himself and render a reward to

the proud." In Eccl. viii. 12, it is said, "Though a sinner do evil a hundred times, and his days be prolonged; yet surely I know it shall be well with them that fear God. *But it shall not be well with the wicked.*" Again, in Isaiah iii. 11. "Woe to the wicked, it shall be ill with him; the reward of his hands shall be given him." That their reward is not given them this side the grave, is a well established fact. They often prosper through a long life, have all the happiness they desire, and say to their souls, "Thou hast much goods laid up for many years, eat, drink and be merry," until the last day of their lives. The wrath they have treasured up, will not be given them until the day of wrath.

In Prov. xiv. 32, it is said, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." This language cannot be construed in any manner consistent with the position that all men are saved. The state of the righteous and the wicked in death, are contrasted. The one has hope, and the other is driven away. If at death the wicked enter the heavenly world, then they are *driven away to heaven!* The expression implies *displeasure* on the part of God, who drives them away from the world, and does not this conflict with the idea that they are received to holiness and happiness?

Being *driven away*, implies *force* against the will of him who is driven away. But certainly no man is *forced* to heaven. They are driven away, at death, *in their wickedness*. Are they driven away *in their wickedness*, to heaven? There is no possible way of reconciling this language with the doctrine of universal salvation. That they are driven away to a place of punishment cannot admit of a doubt.

In Job iv. 8, 9, we read, "They that plow iniquity and sow wickedness reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." Admitting that the terms "perish," and "consumed," relate to their natural death, how is the anger of God, so vividly described in their death, consistent with the doctrine of universal salvation? If the blast of God lights upon their death bed, and the breath of his nostrils consumes them there, does his face assume smiles and pleasure as soon as death has done his work? If they are not fit to live in this world, are they fit to live in heaven?

"The harvest," our Lord tells us, "is the end of the world."* This life is the seed time. It is a fact that cannot be disputed, that many spend their whole life time in "plowing iniquity and sowing wickedness." What then, according to

* Matthew xiii. 39.

the text, will they reap? The same sentiment is repeated in Job xxi. 30. "The wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath." Is not the doctrine of future punishment most unequivocally set forth in these words? Before you give heed, for a single moment, to the construction which Universalists give to these passages, you should require them, both from facts and scripture, to show that all the wicked, in this life, suffer vastly more than the righteous. But this cannot be done. Before we close these lectures we shall prove the contrary by the clearest testimony.

Passages such as those of which we have given a specimen in this lecture, we might repeat to a very great extent. They are scattered up and down the scriptures, warning the sinner, and pointing him to the grave, as the beginning of sorrows which extend far beyond it, into the abyss of eternity. The passages we have repeated, show the general tone of the Bible in relation to this subject, and if we had no clearer evidence, they are sufficient to establish the doctrine under discussion.

In our subsequent lectures we shall classify our quotations: and we hope to set our subject in so clear a light that the most prejudiced mind shall perceive its truth.

In conclusion, suffer a word of exhortation in the language of Ezekiel xviii. 30. "Repent and turn from all your transgressions, so iniquity shall not prove your ruin." My impenitent hearers, there is no need of your being ruined. There is no necessity of losing your souls. You need not lift up your eyes in hell, being in torment. You are warned to flee from the wrath to come. You are commanded to turn from your evil ways, that you may not perish. If you repent and turn you will not be ruined. "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." But if you will not repent and turn, be assured, iniquity will prove your ruin—*your everlasting ruin*. No person in the universe can save you against the solemn sentence of Jehovah. Haste thee, then, from every refuge of lies, and escape to that sure hiding place, where no storm of vengeance can come.

LECTURE IV.



DIRECT ARGUMENTS FROM SCRIPTURE, TO PROVE THE
DOCTRINE OF ENDLESS PUNISHMENT.

1 PETER iii. 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

WHEN we present the threatenings of the Lord against evil doers, we are often met with the question, "What man is he that doeth good and sinneth not"? If there are none, then it is said, that the argument for future punishment, from the threatenings of God against the wicked, involves the whole human family in the same condemnation. Wait a moment. Although there is not a just man upon the earth, that doeth good only, and sinneth not; although there are Pauls groaning under a body of sin and death; although there are Davids crying, "Create in me a clean heart," yet all men are not impenitent, unpardoned sinners. "Christ is the end of the law for righteousness to every

one that believeth." In him they have righteousness and salvation.

From our text it will be perceived that men are divided into two classes ; and that there is such a difference in their moral characters, notwithstanding the remaining imperfection of the best of men, as to lay a foundation for the distinctive names given them, of the righteous and the wicked. It will also be perceived that God regards these two classes with very different feelings. "The Lord loveth the righteous," but he "hateth all the workers of iniquity." If God regards the righteous and the wicked with different feelings now, by what process of reasoning can it be shown that he will regard them with different feelings hereafter? If his "face is against them that do evil," how can it be shown, that the finally wicked will ever be saved from the frowning indignation of that face? If it is said that their characters will finally be changed, we reply, that this is the very thing to be proved. Not a particle of evidence have we ever seen. You will observe also, that all evidence that the wicked will be punished in a future state, is evidence that they will be punished eternally, unless it can be shown that there is another state of trial beyond the present life.

For further proof that some of the human fami-

ly will suffer endless punishment, we will consider,

I. The evidence resulting from the promises of God.

The promises of scripture are like the cloud which conducted the children of Israel through the wilderness; it was all luminous on one side, and all opaque on the other. They give light and gladness to the children of God, while they look with a dark and frowning aspect towards his enemies. The general character of them is expressed by the language of our text, "The eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil."

The promises of God are not made to men personally: they are made to certain characters, and they become our's personally, only as we sustain those characters. In those promises which relate to salvation, the blessings awarded, are peculiar. They comprise holiness and happiness. Let us look at one or two, as a sample of all. To those that shall be saved, the gospel promises deliverance from the dominant power of sin. "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. i. 21. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as

those that are alive from the dead, and your members as instruments of righteousness unto God : for sin shall not have dominion over you." Rom. v. 13, 14. These promises are made to particular characters. The first is to *his people*, whose character is elsewhere defined : the second is to those that are "alive from the dead." The blessing promised is *deliverance from the dominion of sin*. Will any man presume to say that all men sustain these characters, or that all are in possession of the blessing promised ? Deliverance from sin is the germ of salvation. It is that fruit of the spirit, "which is the earnest of our inheritance, until the redemption of the purchased possession."

The *promises of eternal life* are all made to definite characters. In Daniel it is said, "They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever and ever."* Our Saviour says, "The righteous shall shine forth as the sun in the kingdom of their Father."† In the Epistle to the Romans it is said, "Being made free from sin, ye have your fruit unto holiness and the end everlasting life."‡ Again, our Saviour says, "Whosoever drinketh the water that I shall give him, shall never thirst : but the water that I

* Dan. xii. 2.

† Matt. xiii. 14.

‡ Rom. vi. 12.

shall give him shall be in him a well of water springing up into everlasting life.”* In the Revelation of St. John it is said, “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy;” and again, “To him that overcometh will I grant to sit with me on my throne.”† Paul says to the Galatians, “He that soweth to the Spirit shall of the Spirit reap life everlasting.”‡ Such, indeed, is the language of all the promises. There is not in all Holy Scripture, a single promise of heaven and happiness made to all men without distinction. But if God had purposed to save the whole human family; if all men were surely to be received to holiness and happiness at last, such restriction of language in the promises would be destitute of meaning. The promises are designed to animate and encourage us in our spiritual conflicts; but no one would be influenced to the attainment of a certain character, in order to the enjoyment of honor and happiness, if he could just as certainly enjoy them without such attainment.

The promises of life and happiness, being made to specific characters, most obviously exclude all that do not sustain those characters. No one will presume to say that all men possess those quali-

* John iv. 14.

† Rev. iii. 4, 21.

‡ Gal. vi. 8.

ties, in consideration of which, the promises of life are made. They are made to the "wise," to the "righteous," to those that are "made free from sin" and have their "fruit unto holiness," to those "that overcome," and to those "that sow to the Spirit." Is it not then clear, from the promises of God, that the wicked will not be saved? Scarcely do the threatenings, that flash from every page of scripture, gather into a more deep and alarming frown of indignation against the impenitent, than do the promises. They speak as loudly of judgment to the sinner, as of life and happiness to the believer. If they open heaven to the "wise," the "penitent," and the "believing"; they exclude, as plainly as language can exclude, the unwise, the impenitent, and the unbelieving.

Suppose a sovereign, on account of some signal favor to him and his people, should proclaim an amnesty to certain prisoners, specifying their character; would not this be understood as sealing the sentence of those who did not come within the specifications, more firmly than it would have been had no pardon been proclaimed? It would evince that he had looked over the cases of all, and had deliberately determined on pardoning only a certain class. Or suppose a general, before going to battle, should promise a reward and honors to those who should quit themselves like men, and

sustain the conflict to the last; might *they* come forward and claim the reward who had cowardly turned their backs upon the enemy? Now if the promise is, that they who sow to the Spirit shall reap life everlasting, will they who sow to the flesh reap the same? It is promised that the righteous shall shine forth as the sun; will then the unrighteous shine in the same manner? If the righteous are scarcely saved, will the ungodly and the sinner be saved also?

II. We pass now to consider the evidence from those passages of scripture which represent sinners *as in danger* of future punishment.

Christ said to the Scribes and Pharisees in Matthew xxiii. 33, “Ye serpents, ye generation of vipers! How can ye escape the damnation of hell”? Is our Lord trifling in these words? or did he attempt merely to frighten them? He represents them as something more than in danger of hell; their condition is set forth as desperate. How can they repent who do not consider themselves as needing repentance? How can the sick be healed who will not apply to a physician, nor take the only medicine that will heal them? Could such language be employed, with any consistency, by a believer in universal salvation?

In Matt. v. 22, we read, “Whosoever is angry with his brother without a cause, shall be in

danger of the judgment; whosoever shall say to his brother, *raca*, shall be in danger of the council: but whosoever shall say, 'Thou fool, shall be in danger of hell fire.' Our Saviour is here exposing the sin of anger and hatred, which often shows itself by a bitterness of expression. It is an elementary principle of murderous practice. There must then be a "hell fire," or no man could be in danger of it. It cannot be the torment of anger itself, as it is anger which constitutes the danger of falling into it. The term here rendered hell is always, in the New Testament, used to designate the place of future punishment.

The solemn appeal of the apostle in 1 Peter iv. 17, 18, not only intimates the danger of the impenitent, but strongly affirms, that there will be an everlasting separation between the righteous and the wicked, in a future world. "For the time is come," says he, "that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved where shall the ungodly and the sinner appear"? The judgment which had begun at the house of God, was that season of trial foretold by our Saviour, in Matt. xxiv. 9, 10. The argument is this: If God suffers his own beloved people to be thus afflicted, will he not punish those who afflict

them? If the house of God suffers, what must be the dreadful *end*, of those who prosper in the world, and despise, and disobey the gospel? What; although they may awhile escape? If the righteous are not saved without many afflictions, without much seeking, and striving, and laboring, and without many struggles and tears, is it possible that *they* can be saved who never seek nor strive? That the salvation, here spoken of, is not any temporal salvation, is obvious from what the apostle says of the righteous, that they are not even scarcely saved from sufferings in this life. "The time is come that judgment must begin at the house of God." Looking at things as they are in this world, the apostle casts his eye forward to another, and concludes that the state of the impenitent there, must be dreadful beyond the power of language to describe.

If there is no danger of sinners perishing in hell, why do we read in Mark iii. 29, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Here the language is plain and unequivocal, that some men *never shall be forgiven*. Will it be said that the sin against the Holy Ghost is never committed? Why then did our Lord use such language? If there is no such thing as eternal damnation, how can a man be in *danger* of it?

As to the rendering which Universalists give to the words, as recorded by Matt. xii. 32, that "it shall not be forgiven him, neither in the Jewish age nor the Christian," it is too simple to deserve a serious refutation. Argument would be thrown away upon a man who is capable of believing it.

Who can read the language of Jesus Christ in Luke xii. 4, 5, and doubt the existence of future punishment? "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him who, after he hath killed, hath power to cast into hell: yea, I say unto you, fear him." These words place beyond a doubt several important truths:

1st. *There is a hell*: if there is not, the words are destitute of meaning. That *it is a place of punishment*, is clear, because our Lord represents it as more terrible than death. There is nothing that men usually fear more than death, but Jesus Christ tells us that hell is much more to be feared, and that there is great danger in the case of some, that they will suffer there.

2d. The punishment of hell is subsequent to death. "Fear him who, *after* he hath killed, hath power to cast into hell." The punishment of hell is beyond this life. It is not the grave: for it does not require almighty power to cast into

the grave. They who kill the body can do it. Besides, the grave is the house appointed for *all* the living.

3d. The punishment of hell is not annihilation; for the person is spoken of as existing, and being conscious after the body is killed. Annihilation is not punishment, for there can be no punishment where there is no consciousness. We know not how many beings may yet exist in this world, but until they exist, we are certain no pain can be inflicted upon them, and after having lived should they be annihilated, they could not be made any more sensible of pain; for, both before and after life, their case would be the same. For a good man to be assured that he shall be annihilated, would be a grievous punishment to him up to the time of his annihilation, but it could be no punishment to him afterwards. But, on the other hand, to the most abandoned of men, the *assurance* of annihilation, would be no punishment at all; it it would rather embolden them to pursue their own chosen way.

Again, in Matt. xvi. 26, our Saviour represents the soul as in danger of being lost. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul"? Universalists assert, that it is not possible for a man to lose his soul;

but Jesus Christ in these words affirms that it is possible for the soul to be lost ; and that the gain of the whole world is not to be compared with such a loss. To evade the force of this passage, it is said that the term here rendered, "*soul*," signifies *life*. No one will dispute that it does, but it often signifies the *soul*, the spiritual part of man, and that is obviously its sense here. Upon the supposition that the natural life is here meant, what force is there in the appeal, admitting Universalism to be true ? At death, it is said, every man enters upon never ending happiness : what then, this being so, would it profit a man to gain the whole world and lose his natural life ? What ? why, he would be profited more than the most ambitious of men ever desired to be profited. He would have the whole world and heaven too. Having gained the whole world and enjoyed its honors and pleasures, for that is implied in gaining it, what more could he desire, than to lay down his life, and enter upon immortal glory ? Their own system, it will be perceived, if they would maintain any show of consistency, forbids such a rendering of the term in this passage. To a confirmed Universalist, such a rendering would have no tendency to curb his ambition, or restrain him from pursuing any feasible course to the obtaining of the world.

Again, in Heb. xii. 14, we are cautioned to “follow peace with all men, and holiness, without which, no man shall see the Lord; looking diligently, lest any man fail of the grace of God.” It is here explicitly stated that “without holiness no man shall see the Lord,” and it will hardly be denied that many die without holiness. It is also expressly intimated that there is *danger* of “failing of the grace of God,” without which no man can be saved.

Why these admonitions and cautions? why are certain men said to be in danger of eternal damnation? Why are we cautioned to “fear him who, after he hath killed, hath power to cast into hell”? if there be no state of future punishment, and no danger of suffering it? On the supposition that there is none, such cautions and warnings are a sport unworthy the Deity.

III. That some of the human family will suffer endless punishment, we proceed to establish from those passages of scripture, which assert that some men shall never enter the kingdom of heaven.

Heaven is the glorious, happy home of the righteous. All our conceptions of it, however, are very feeble, but we know it is free from every thing which constitutes the misery of this world. To aid our conceptions of it, it is compared to a city, transcendentally beautiful and glorious. We

are certain that many will fail of obtaining an entrance there: not because heaven is not large enough, and easy of access, but because they dislike the path that leads to it.

In Rev. xxi. 27, it is said, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." We see not how any one can dispute that by the holy Jerusalem referred to, is meant the kingdom of heaven—the glorious place of final and everlasting rest to the redeemed. No passage in the Bible speaks of it, if this does not. It was in a vision that John saw it; hence it was said to "come down from God out of heaven" to give him a view of it. So, it is said, that Peter in a vision, saw a great sheet let down from heaven. Into the church on earth many that defile, and work abominations, and make lies, have entered, and will continue to enter to the end of time. These words afford us clear and decisive evidence, that many of the human family never will enter the kingdom of heaven. "There shall in no wise enter into it any thing that defileth." Many pass out of this world sustaining that character which will be forever excluded from the "rest which remaineth for the people of God."

In Matt. v. 20, our blessed Lord says, "Ex-

cept your righteousness shall exceed the righteousness of the Scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven.*" The righteousness of the Scribes and Pharisees was self-righteousness : it originated in selfish motives, and was prosecuted for selfish ends. It had much of the show of decency, and zeal, and benevolence ; but it was like a body without a soul. It was works without faith, which are as dead as faith without works. That righteousness, which alone will justify and save, is " the righteousness of God, by faith of Jesus Christ, which is unto all and upon all them that believe."*

In order to meet the evasions of Universalists, we observe, that by the terms "kingdom of heaven," is not meant, in the passage under consideration, the gospel church ; for many possessing a righteousness no better than that of the Scribes and Pharisees, have entered, and do still enter it. That the *spiritual* kingdom of heaven on earth is not meant, is obvious from several considerations :

1st. It would be making our Saviour utter a very simple truism ; for the *spiritual* kingdom of God essentially consists in "righteousness and peace and joy in the Holy Ghost."

2d. Our Lord speaks, not simply of a moral

* Rom. iii. 22.

difficulty, which such an interpretation supposes, but of an enactment of heaven. He does not say, "Ye will not enter," but in the strongest language of a settled decree of heaven, "Ye shall in no wise enter the kingdom of heaven." In the original, two negatives are employed to make the asseveration more firm and decisive.

3d. On the supposition even, that the spiritual kingdom of God on earth is here meant, the words would be decisive against the system of Universalism; for if no one can enter the spiritual kingdom of God on earth without possessing a righteousness better than that of the Scribes and Pharisees, then none, most certainly, can ever enter the glorious and still more spiritual kingdom of God above, without a righteousness exceeding theirs.

Whatever view is taken of this passage, it affords most unequivocal and decisive evidence, that the wicked will be forever excluded from the glorious kingdom of heaven prepared for the saints.

Equally plain, also, is the language of our Lord in Matt. vii. 21, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in *that day*, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy

name done many wonderful works? And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity."

"*That day*" here referred to, is the day of judgment, as is obvious from the context. It is often designated by the terms "*that day*."* It is so called because it is *the* day by way of eminence, the day of days, "the day for which all other days were made." The inspired writers had no idea of the absurd notion of Universalists, that the day of judgment was intended only for those who lived before and just at the commencement of the christian dispensation. They believed that it was to be at the "end of days," and is intended as a period of final retribution and reward for the whole human family. Hence they designate it as "*that day*." So did our blessed Lord in the passage under consideration, in which his language is as clear as possible that some men shall not enter the kingdom of heaven. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." Not only the openly profane, but many moral men, and even professors of religion, will find no admittance. Their plea for acceptance will be, that they had entered the gospel church, and were distinguished members in it. "Have we not prophesied in thy name?" and

* 2 Tim. xi. 12, 13. 2 Thess. i. 19.

another evangelist adds, "We have eaten and drunk in thy presence," that is, at the communion table. But Christ will say to them, "I never knew you, depart from me."

This passage bids defiance to all sophistry. The language is simple and plain, and cannot be misunderstood. Who that cares for heaven or hell can be willing to be guided by men, in their spiritual and eternal interests, who will deliberately wrest so plain a testimony of Jesus Christ? If there be one place in hell hotter than another, it must be assigned to those who deliberately lead souls to ruin by promising them *peace*.

In further confirmation of our position, we refer you to the words of our Lord, in Matt. xviii. 2, 3. "Jesus called a little child and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." If then all men are not converted, and do not become as little children, then all men will never enter the kingdom of heaven. Our remarks on the term, "kingdom of heaven," when on a former passage, apply also to this. We will only add that on the supposition that the *spiritual* kingdom of heaven on earth is here meant, it would make the words of Christ a mere tautology; for the spiritual kingdom of Christ, consists

in a spirit and conduct strikingly analogous to that of little children. It would therefore be making our Lord say, "Except ye be converted, ye shall not be converted; Except ye become as little children, ye shall not be as little children." Besides this incongruity, there is another equally so. Supposing the phrase, "kingdom of heaven," to mean, either the visible or spiritual church on earth, then, according to the system of Universalists, a holiness is made necessary to enter therein, that is not necessary to enter heaven above. In reply to this, it will be said, that all men are to be made perfectly holy at death. But why, we ask, are they not made sufficiently holy before death, to enter the church below, if they are to be made sufficiently holy at, or in death, to enter the church above? The idea that men are prepared for heaven by death, supposes them perfectly passive in this preparation; and if they are to be wrought upon mechanically at death, they may just as well be wrought upon mechanically before death. The conclusion, therefore, is irresistible, that, if they are not so wrought upon and converted before death, *they never will be*: for the reasons, why they should be converted before death, are, we had almost said, infinitely more powerful, than why they should be converted at or after death.

Some may smile to hear us speak so much of holiness when reasoning upon Universalism, as it is well known, that holiness is the butt of its scorn. We do it to meet certain evasions, and to show the absurdity of them. An angel of darkness may employ the language of an angel of light, in order to beguile unstable souls.

All this perversion of the term, "*kingdom of heaven*," results from the impossibility of denying that some remain unconverted till death, and die in their sins. To overcome the objection resulting from this undeniable fact, it is said, that all men are converted at death.

To show that such a position is false, we refer to the words of Jesus Christ, in John viii. 21. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Also in the twenty-fourth verse, he says, "I said therefore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins." This language is certainly, as explicit as can be desired. If there were not another word on the subject in the whole book of God, this would be sufficient forever to settle the question that the finally wicked shall never enter heaven. It is stated distinctly that some men, through unbelief, shall die in their sins, and that so dying, whither Christ has gone,

that is, to the heavenly world, they can never come.

To evade the force of these words, it is said, that Jesus Christ employs the same language to his own disciples, in John xiii. 33. In reply, we remark, that in the case of the unbelieving Jews he speaks of their not coming to him *after their death*; “ye shall *die* in your sins; whither I go ye cannot come”; and in the case of his disciples, he speaks of their not being able to follow him *immediately* upon his ascension to the Father. This is clear from the thirty-sixth verse of the thirteenth chapter of John, which is the one quoted by Universalists, where he explains himself, by saying, “Whither I go thou canst not follow me *now*: but thou shalt follow me *afterwards*.”

That some men will never enter the kingdom of heaven, is also proved from the words of our Saviour to Nicodemus, in John iii. 3, 5. “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” The water of which a man needs to be born, is not the water of baptism, but the *water of the*

word. This is obvious from Eph. v. 26. Christ gave himself for the church, “that he might sanctify and cleanse it, with the washing of water by the word”; that is, by the word of truth, by which we are said to be begotten: James i. 18. Hence, also, we read of “the washing of regeneration”; Titus iii. 5.

But to return to the argument: as all men are not born again, all men can never enter the kingdom of heaven. In the lowest sense that has ever been given to these words, all men never have been born again. All men have never even been baptized, nor have all men experienced an external reformation.

The same sentiment is unequivocally taught in 1 Cor. vi. 9, 10. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” That such characters have existed we have the testimony of the apostle, for he says in the succeeding verse, “And such *were* some of you; but ye are washed, but ye are justified, but ye are sanctified in the name of our Lord Jesus, and by the Spirit of our God.” That such characters do still exist,

and that many of them die unconverted, no one can doubt; and the assertion is positive that they shall never enter heaven. "Know ye not this truth"? says the apostle. It is a fact that every one might know, and, with the Bible before them, it is astonishing that every one does not know it, and feel its force and bearing.

Very much in the same style, Paul speaks, in his Epistle to the Galatians, v. 19-21. "Now the works of the flesh are manifest: which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, envyings, heresies, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you, in time past, that they which do such things shall not inherit the kingdom of God." St. Paul most certainly was not a Universalist preacher, for Universalists never tell their people "such things."

With the same fidelity, and in the same strain, Paul writes to the Ephesians, v. 5. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Here,

again, the testimony is direct, and to the point before us, that some men will forever be excluded from the "kingdom of heaven." And observe, the apostle cautions us against being deceived to the contrary. "Let no man deceive you." Let every man have his eyes and ears open to the truth. All arguments which go to oppose the plain and obvious sense of the Apostle in this passage, are "vain words," with which "deceitful workers lie in wait to deceive."

We have another witness which we shall call up on this point, though "by the mouth of two or three every word shall be established." John in the book of Rev. xxii. 15, says, in speaking of heaven, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." If the doctrine of Universalism is a lie, *and we shall show that it is*, before we finish our lectures, those who embrace it will have their part with those who are without the gates of the celestial city. These words are uttered at the close of John's vision. All things are supposed to be fixed and made permanent for eternity. Heaven is peopled with holy angels and saints, and hell with fallen angels and sinners of the human family. Many of them, you perceive, are forever excluded "those holy gates which bar pollution, sin, and shame."

We shall call your attention to only two passages more on this point. The first is found in Matt. vii. 13, 14. "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate and narrow is the way, that leadeth unto life, and few there be that find it." The other is the parallel passage in Luke xiii. 24-30. "Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able. When once the master of the house hath risen up, and hath shut to the door, ye begin to stand without and to knock at the door saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not, whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence ye are: depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of heaven. And behold, there are last which

shall be first, and there are first which shall be last."

These passages suggest several thoughts, bearing upon our subject, which we will state in the briefest manner possible. 1st. The disciples of Christ were not Universalists. This is evident from their question, "Are there few that be saved?" to which the words repeated are a reply. 2d. Jesus Christ did not teach the doctrine of universal salvation, for he expressly taught that many would seek to enter heaven and should not be able. He admonishes us, to "strive to enter in at the strait gate," which Universalists never do. 3d. The greatest portion of the human family have ever been walking in the way and entering in at the gate, which leads to destruction. 4th. It is so far from being true that all men will enter heaven, that "many will seek to enter in and shall not be able." 5th. Those who are not permitted to enter heaven, will forever be the subjects of great unhappiness and misery. Hell will be a place of intolerable suffering. "There shall be weeping and gnashing of teeth." 6th. No man will ever enter heaven, who does not in a proper manner, and at a proper time seek for it. Upon these thoughts we cannot dwell, and we proceed to close our lecture with one or two remarks.

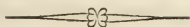
The reason why the evangelical system of truth

is so much opposed, and the system of universal salvation, so cordially embraced by many, is not because the evangelical system shuts men out of heaven. It does not do it. It points out a path to heaven accessible to all. But the reason of all the hatred to the evangelical system is, that it makes repentance, faith, and holiness necessary, in order to "enter in through the gates into the city of the holy Jerusalem." Men wish to enter heaven without the bitter work of repentance, and the self-denying duties of faith. The system of universal salvation promises this to them, and hence many embrace it, without stopping to inquire whether what it promises, is not like the promise which Satan made to Christ, of the kingdoms of the world and the glory of them, when he held not the rightful possession of an inch of them.

The system of truth which we preach, contains not only threatenings and denunciations of wrath, but it contains also warnings and invitations, and promises life to every soul of man who will break off his sins by righteousness and his iniquities by turning to the Lord. The reason then, why it is discarded by many, is because the preparation it requires does not quadrate with the sinful likings of the unrenewed heart. But it will be well for every man before he rejects it, to ascertain beyond a doubt, whose word shall stand,—the word of Universalism or the word of the Lord.

There is no room on the evangelical system, to talk of God's want of compassion and mercy in shutting men out of heaven. Heaven is shut against those only, who will not repent, believe and obey the gospel. The language of mercy is, "Repent and be converted *every one of you*, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." "Ho ! every one that thirsteth, come ye to the waters, and he that hath no money, come." "The Spirit and the bride say, come." Then in view of the difficulties which obstruct your entrance into the kingdom of heaven, the great Author of salvation says, "Strive to enter in at the strait gate." If you fail of entering, it is because you will not strive in the appointed way, and in the appointed time. Though you strive for wealth, and strive for honor, and strive for earthly happiness, yet you will not strive for heaven. O, there is a time when seeking and striving will be of no avail. That time may be near. Perhaps there is but "a step between you and death."

LECTURE V.



DIRECT ARGUMENTS FROM SCRIPTURE, TO PROVE THE DOCTRINE OF ENDLESS PUNISHMENT.

II. THESSALONIANS i. 5-10. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;

And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

It would seem sufficient to convince any man that the system of universal salvation is the offspring of depravity, because it perfectly assorts with the feelings of depraved nature ; and because, in all its bearings and influence, it is hostile to the great truths of the Bible. Its language,

and tone, and spirit are as opposite to the scriptures as light to darkness. Every one must perceive this, who has ever heard a Universalist preach, or has read any portion of those writings, in which their distinguishing views are set forth.

The inspired penmen are ever persuading men "by the terrors of the Lord," and exhorting men to "turn from their evil ways lest they die." They endeavor to beget in us a fear lest we fail of entering the glorious rest of heaven,—lest the word of the Lord prove "a savor of death unto death." They are ever telling us of "the day of judgment," and of Jesus Christ coming "in flaming fire to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." They warn us to "flee from the wrath to come," and paint the sufferings of the lost in the deepest shades of darkness. They speak of a "lake of fire," of the "second death," of "everlasting punishment," of "the worm that never dies," of "chains of darkness," of the "fire that never shall be quenched," and of how "fearful a thing it is to fall into the hands of the living God."

The preachers of Universalism, on the other hand, are ever laboring to fritter away all the threatenings of God's wrath,—to persuade men that they have no cause to fear lest they fail of

being saved,—that all seeking and striving to enter heaven is unnecessary, because it is sure to all,—that there is no day of judgment to come, in which God will separate the just from the unjust,—that there is no hell, or place of future punishment, and that God will never take vengeance on his enemies. Such is Universalism.

Who can believe such a system, and believe the Bible? Who can rest the salvation of his soul upon such a system? The man who can, if he is not “given over to strong delusions, to believe a lie that he may be damned,” who is? If this be not a refuge of lies, where, in the wide range of thought, will you find one?

We say that this doctrine is the offspring of depravity; although it is not exactly a system of human invention. It originated with one whose pedigree is to be traced beyond the creation of man, whose envious eye, and subtle wisdom, and malicious heart, seduced man from his allegiance to his Maker. He is called that “old serpent, the Devil.” He preached the first universalist sermon. Can any one show us wherein the preaching of Universalists differs from the preaching of Satan to our mother Eve—“Ye shall not surely die”? There is a perfect unity. We do not say this in unkindness, but to place the truth in its proper light. These few words, “Ye shall

not surely die," embody the whole system of Universalism.

The scriptures every where place the characters of men in contrast. They are spoken of as saints and sinners, as believers and unbelievers, as holy and unholy. Their present condition is represented as very different. Saints are said to be the beloved of the Lord, and to enjoy the divine favor and protection, while with the wicked God is said to be angry, and their feet are said to stand upon slippery places. The same distinction of character, and condition, are represented as existing in the future world.

In proof, then, of the doctrine of future punishment we now call your attention,

I. To the argument from those passages of scripture, which represent the future and final state of men in contrast.

This contrast is drawn in our text. The final state of the saints is that of "Christ being glorified in them," of being "counted worthy of the kingdom of God," and of "admiring" and rejoicing in him at his coming, whom, not as yet having seen, they love : and the final state of the wicked, is that of experiencing the vengeance of Christ, and of being "punished with an everlasting destruction."

That our text refers to their future and final

state is obvious, because it is spoken of as commencing at the day of judgment, designated by the terms, "*that day*," and by the terms, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire."

Let a Universalist here choose his alternative ; let him say that the judgment referred to, in these words, is past, or let him admit that it is yet to come ; in either case, we are furnished with an unanswerable argument in favor of the doctrine of future punishment. If he admits that it is *yet to come*, he must give up his main position, that the wicked receive their punishment in this life ; and if he say *it is past*, then we are entitled to infer, for reasons which will present themselves to every reflecting mind, that if those who knew not God, and obeyed not the gospel of our Lord Jesus Christ before that period, deserved to be punished "with everlasting destruction," then those who know not God and obey not the gospel since that period, will deserve and receive the same punishment. But the passage cannot be construed, with any degree of plausibility, so as to make the blessings and judgments brought to view relate to the present world. If the doctrine of the future punishment of the wicked, and the future happiness of the righteous, is not taught us in this passage, we know not in what words it can be taught.

The future state and character of the righteous and the wicked, are further placed in contrast in the seventeenth Psalm, 14th, 15th verses. "Deliver my soul from the wicked which is thy sword; from men which are thy hand, O Lord, *from men of the world, which have their portion in this life*, and whose belly thou fillest with thy hid treasures : they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness." It seems as if no one can help perceiving that these words look to the future and final state of man. David prays, indeed, for deliverance from men then flourishing, but he looks forward to a period when their life time should be past, when they should *leave* their portion and their substance here. The wicked "have all their portion" of happiness "in this life." So said Abraham to Dives, "Remember, thou in thy life time receivedst thy good things." On the other hand, the portion of good men is in another life. "Then shall I be satisfied, when I awake with thy likeness." This has been the language of all good men from David to this day. The christian will never bear the perfect likeness of Christ, till "this vile body shall be fashioned into the likeness of Christ's glorious body." "It doth not yet appear what we shall be, but we know

that when he shall appear we shall be like him.”*

In Prov. x. 28, we have the same contrast of state and character. “The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.” Such language cannot be reconciled with the doctrine of universal salvation. It is not true, upon their hypothesis, that the expectation of the wicked shall perish. Their expectation will issue in unbounded gladness. We are aware that it will be said, that their expectation relates to the present life : then does the hope of the righteous ; for by the same process of reasoning that you get quit of hell, you get quit of heaven.

In Daniel xii. 2, where the final state of men, at the resurrection from the dead, is brought to view, we find them occupying states in perfect contrast. “Many of them that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame and everlasting contempt.” It will perhaps appear incredible to many, that Universalists, to evade the force of this passage, say, that “sleeping in the dust of the earth is a common figure, used to express a degraded condition ; and the resurrection is from this state.” In support of this idea we are referred to Psalms cxiii. 7. “He raiseth the poor out of the dust,”

and to Isaiah liii. 2. "Shake thyself from the dust." This passes among Universalists as an explanation of this passage. The word *dust* is used in the text, and it is also used in the other passages, therefore they mean the same thing. One can hardly avoid satirizing such a miserable attempt to avoid the obvious sense of a portion of holy writ. We will only say that there is a serious difficulty in the explanation. Sleeping in the dust, it is said, is a figure to express a degraded condition: some awake from this dust *to shame and everlasting contempt*. Is this *awaking* from the dust, or a degraded state? Is it *awaking*, for a man to pass from a common sleep to a dead lethargy? Is it *awaking*, for a man to pass from a state of ordinary debasement into one that is everlasting? It is impossible to reconcile the particular terms of the passage, with the general exposition. *Awaking from the dust of degradation*, to shame and everlasting contempt! But we will not dwell here. A mind that is capable of receiving this as a satisfactory explanation of the passage, is incapable of being impressed by argument. Sophistry may try her powers till she is bewildered, but the force of this passage against Universalism cannot be avoided, its sharp point cannot be blunted. The Jews themselves understand the passage, of the resurrection from the

dead at the end of time. But even if, as a few suppose, it relates to the resurrection of some immediately subsequent to the resurrection of Christ, still the passage is equally decisive against the doctrine of universal salvation, for, the supposition is, that some in this case, awake from their sleep in the dust of the earth to everlasting life, and some to shame and everlasting contempt.

Let us now turn to the language of our Saviour in John v. 28, 29. "Marvel not at this: for the hour is coming in the which all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." This language is so plain, and the meaning so obvious, as to defy any misconstruction; at least, no evasion can be formed that will appear even plausible to a mind of common discernment. The only evasion we have known to be attempted, is that of connecting the first part of the twenty-fifth verse, with that of the twenty-eighth—"the hour is coming, and *now is*." The twenty-fifth verse reads thus, "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of man, and they that hear shall live." These words were, both literally and spiritually, fulfilled during Christ's ministry on earth. They were literally fulfilled,

in those whom Christ miraculously raised from the dead, as Jairus' daughter, the widow's son, and Lazarus. They were spiritually fulfilled, when the word of Christ "quickened those who were dead in trespasses and sins." The hour *then was*, for the dead, in both these senses, to hear the voice of Christ and live; but *the hour was not then*, for *all* that are in their *graves* to hear his voice and come forth. Christ told the Jews not to marvel at the display of his power, of which he spake, as then taking place; "for the hour," says he, "is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The time referred to, is the morning of the general resurrection; and it is impossible not to see that our Saviour here teaches the doctrine of a future state of happiness to the righteous, and of misery to the wicked.

Let me now call your attention to several other passages which represent the future and final state of men in contrast. Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire." His floor is the world, the wheat are the saints, the chaff are the wicked, his garner is heaven, and

the unquenchable fire is the place of future punishment. Nothing answering to the obvious sense of these words has, as yet, taken place. They look forward to a future state.

In Matt. viii. 11, 12, men in the future world are represented as being in very different states, "And I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out, into outer darkness: there shall be weeping and gnashing of teeth." Abraham, Isaac, and Jacob, were, at the time these words were uttered, in a holy and happy state. Many shall sit down with them in the kingdom of heaven. The children of the kingdom were the unbelieving Jews, who, up to that time, had constituted the kingdom of God, which was about to be taken from them and given to the Gentiles. These, in consequence of their unbelief, were to be cast into outer darkness. There is no opportunity here for the usual play, of Universalists, upon the term, "kingdom of heaven." Abraham, Isaac, and Jacob were not members of the gospel church on earth, they had entered upon their eternal state, and to that state the whole passage refers.

The same truth is presented, in a very striking

manner, in Matt. xiii. 36-43. "His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so it shall be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." In the forty-seventh and fiftieth verses of the same chapter, it is said, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full, they drew to shore, and sat down, and gathered the good into vessels and cast the bad away. So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire: there shall be wailing and gnashing

of teeth." No man can misunderstand the meaning of our Lord in these words. He expressly tells us that these things shall take place at the end of the world.

But the obvious sense of these passages cannot be retained by Universalists. It would annihilate their system. It would "pierce to the dividing asunder of soul and spirit." This sword of the Spirit must be blunted. But what can be done? No one can be brought to believe in Universalism, unless this scripture is wrested. Only one miserable subterfuge however can be found, the very mention of which ought to be sufficient to convince any man, that Universalism can be sustained only by wresting the scriptures." The term *αιωνος* (*aionos*) rendered *world* in our translation, sometimes means *age*, and instead of rendering the passage, "So shall it be at the end of the world," they render it, "So shall it be at the end of the age," that is, say they, at the end of the Jewish age, or economy. In reply to this quibble, we will drop a few brief remarks.

1. It is readily admitted that *αιων*, *aion*, often signifies *age*; that is, *a long period or lapse of time*; but does it therefore mean nothing else? Because the word *spring*, means *an elastic substance*, does it therefore signify nothing else? Because the word *box*, means *a coffer, or chest*, has

it therefore no other meaning? Because the word *world*, means *the earth*, is it therefore never used in any other sense? Because the words *everlasting* and *forever*, are sometimes used in a limited sense, are they therefore never used in an unlimited sense? We could bring forward numerous instances in which the word *αιων*, *aion*, cannot be rendered age. It often means *eternity*, and it is used in many of the various senses in which we use the word *world*.

2. No such separation as is spoken of in these passages, took place at the end of the Mosaic dispensation.

3. The term *αιων*, *aion*, is never used in reference either to the Mosaic or the christian dispensation. It is used in reference to the different periods of the world's existence, as of the past and the future, but not in relation to any particular economy. Not an instance can be adduced, in which *αιων*, *aion*, has reference either to the Jewish or Christian dispensation, except as they are embraced in the periods of time referred to.

4. If the term did relate to either economy, it would relate to the end of the Christian dispensation, which would be at the "end of the world,"*

*Numerous instances might be adduced in which *aion* is and should be rendered *world*. We will refer to a few. Heb. i. 2. Luke xvi. 8—xx. 34. Rom. xii. 2. 1 Cor. i. 20—ii. 6, 8. 2 Tim. iv. 10. Titus ii. 12.

as in the text, and not at the end of the Jewish dispensation, for the Christian dispensation had then but just commenced, as you will see by turning to Mark i. 1.

Our Saviour is speaking in these passages, of the gospel in its various influences upon men. It is the gospel that he compares to a net; and it is the good news of the gospel which is the seed the sower scattered.

5. If then the term be rendered *age*, in these passages, the sense will remain the same as in our translation. "So shall it be at the end of the *age*," that is, at the end of time—the end of the age of the world.

Such then, is the miserable evasion by which Universalists attempt to get quit of the force of these passages. Such a separation of mankind has never yet been made, nor such destinies allotted them, as is spoken of.

In all the passages we have adduced, and in many others which might be brought forward, the future condition and character of mankind are placed in contrast. If the future happiness of the righteous and misery of the wicked are not meant in these passages, we shall not be able to find either the one or the other brought to view any where in the Bible. But it is most obvious to every sober mind that the final state of mankind is

referred to in the passages adduced: and as the state of the righteous and the state of the wicked, are placed in exact opposition to each other, we have the clearest possible proof of the truth of the doctrine under consideration—that the finally wicked will suffer endless misery.

II. We now pass to consider the evidence arising from those passages of scripture, which intimate that a change of heart and a preparation for heaven are confined to this life.

What consistency would there be in representing a change of heart and a preparation for heaven as confined to this life, if all men would certainly obtain such a preparation, and finally enjoy the blessings of salvation? But no; the scriptures constantly urge the danger of failing to obtain such a preparation, and they intimate, in the strongest language, that if it is not obtained in this world it never can be.

Universalists repudiate such a style of speaking. They never use it. It would create a smile among their hearers if they should; for it is most obviously inconsistent with their sentiments. Yet they know that some men do not obtain such a preparation, for some die in the very act of murdering a fellow creature: still they believe, or profess to believe, that such will be saved, and ascend to heaven with the victim of their vengeance. A

Macbeth or a Richard III. are as certain candidates for heaven as a Stephen or a John.

The scriptures frequently speak of a state of moral character, which, even in this life, is beyond the confines of mercy,—out of the stretch of God's saving grace: they speak of a state for which there remaineth no more sacrifice for sin,—where God's "Spirit does not strive," and of a quality of sin "which hath never forgiveness." All, who have read their Bible, know that such is its language. But these things do not harmonize with the doctrine of universal salvation. Either there is no such state, or the doctrine of universal salvation is false. Aside from this state of judicial hardness and blindness, the mercy of God extends to the limits of the present life.

That there is a time, when, though men should seek God, he will not be found of them, is proved by numerous passages of scripture. In Isaiah lv. 6, it is written, "Seek ye the Lord while he may be found, call ye upon him while he is near." If the Lord will always be found of those who seek him, why is it intimated that there is a time coming when he will not be found? If he will always hear when we call for mercy, why is it intimated that there is a time when he will stand aloof from us, though we cry to him? A preparation for heaven is obtained by seeking and find-

ing the Lord, by striving, and by entering in at the strait gate. There is a time when such preparation cannot be obtained. Yet mercy is free and ample enough to those who seek it, within its prescribed limits. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

We see not how the force of these words, as bearing upon our subject, can be, even plausibly, evaded. The Prophet is speaking of spiritual mercies. He looks forward to gospel times, or rather he speaks in a gospel strain; for unto them was the gospel preached, as well as unto us. It cannot be said that the Prophet is here speaking of a temporal deliverance. The whole context is against such a supposition. Besides, how can it be supposed that there is a time when God will not give a temporal salvation to certain characters who seek it, and that there is never a time when he will not give eternal salvation to all men, whether they seek it or not?

That a preparation for heaven is confined to this life, is very clearly stated by our Saviour, in Matt. xxv. 5-10. "While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bride-

groom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered saying: Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut.” It will be said that this is a parable. Be it so. Has a parable no meaning? What is a parable? Is it not an allegorical representation of truth?—of something real in existence? One great truth which it is the object of our Saviour here to impress upon our minds is, that there is a time when, if we are not prepared for heaven, it will be too late to make preparation; and from our uncertainty when that period will arrive, he deduces the necessity of watchfulness. If our Saviour, in these words, does not teach us that there is a time when some who have neglected a preparation for heaven cannot obtain it, and consequently cannot enter in, we know not what is taught: nor can we conceive how this truth can be taught in a manner more plain and forcible. “They that *were ready* went in with him to the marriage”—the “foolish had no oil,” no preparation. After the midnight cry

they attempted to get ready and failed,—“the bridegroom came,” and the sincerely pious entered in, and “the door was shut.”

That no change of heart will ever be experienced beyond this life, is clearly taught in Rev. xxii. 11. “He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still.” We have abundant evidence, both from scripture and observation, that in the present life, the unholy may become holy, and the filthy may become pure; but, pass the bounds of this life, and all is fixed, and unchangeable. There never was, and never will be, in the eternal state, any such change of moral character, as will fit a man for the society, and business of heaven. “There is no work, nor device, nor wisdom, nor knowledge, in the grave.”* The grave here signifies a future state. It signifies, at least, an entrance upon that state. It is the line, at which the eternal state is joined to the present. Pass this line, and all is permanent and immutable.

The general argument which we deduce from these passages, is this: If there is a time when the Lord will not be found of some who seek him; if the door of acceptance will be closed against

* Eccl. ix. 10.

some; if the accepted time is limited; if a period is approaching when there can be no change of moral character, and the character of some will then be unholy and impure, then it follows that some will suffer punishment without end.

To all these arguments one subtle objection has been made, which deserves a moment's attention. "These threatenings," it has been said, "are all the voice of the law, denouncing merely what sinners ought to suffer; but the gospel, notwithstanding, secures the salvation of all." To this it may be replied, that they are no more the voice of the law, than they are the voice of the gospel. With the same breath the gospel pronounces salvation to the believer, and damnation to the unbeliever. It speaks, in as fearful terms of vengeance to the finally impenitent, as does the law, to every transgressor; nay, its language is much more fearful. This you will perceive, if you give us your attention,

III. To some of those passages of scripture which foretell the consequences of rejecting the gospel.

Those who reject the gospel pass judgment upon themselves, that they are not worthy of eternal life. They put far away from them the only means, by which it can be obtained. This will be seen by turning to the Acts of the Apostles xiii.

46. "Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken unto you: but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles." Did Paul and Barnabas speak in a spirit of fretfulness? or could they have been Universalists, and employ such language? Could the Jews reject the only means of salvation, and yet be saved? The consequence of their rejecting the gospel, it is clearly intimated, was fatal to their eternal interests.

Again, in the Acts, xxviii. 26-30, Paul employs very similar language. "Well spake the Holy Ghost, by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." The gospel is called the salvation of God, because it is a divine expedient for saving men, and because beside it there is no oth-

er. The natural influence of rejecting it, is to blind the mind, and harden the heart, and fit men for destruction; and such God purposes shall be the consequence of rejecting it. In 1 Cor. i. 18, Paul says, "The preaching of the cross, is to them that perish foolishness, but unto us who are saved it is the power of God." We understand the apostle to communicate this thought:—Esteeming and treating the gospel as foolishness is the cause why many perish—destruction is both the natural, and legal consequence of such a course; while, on the other hand, regarding it as the power of God, is the means of salvation. Regarding the gospel as the power of God makes it become such indeed, because it opens the heart to its influence.

In a very clear and alarming manner the consequence of rejecting the gospel, is set forth in 2 Cor. ii. 15. "For we are unto God a sweet savor of Christ in them that are saved and in them that perish. To the one, we are the savor of death unto death, and to the other the savor of life unto life." The sense of the passage is this: Rejecting the gospel is the cause of increasing spiritual death here, unto eternal death hereafter; and the cordial embracing of it, is the cause of spiritual life, which will be continued and increase unto everlasting life. The benevolence and mer-

cy of God are seen in providing and offering salvation, both to those who reject it and perish, and to those who embrace it and are saved. Such language cannot be reconciled with the doctrine of universal salvation.

For the terrible consequences of rejecting the gospel, we farther refer to 2 Thess. ii. 10. "Because they received not the love of the truth that they might be saved; and for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." If we would be saved, we must open our hearts to the truth, and receive it in the love of it. It must not be rejected, because it is distasteful; it will beget in us a better taste and a better spirit. By obstinately rejecting it, we may provoke God, as the righteous governor of the world, to give us up to judicial blindness. It is our firm conviction that many confirmed Universalists are experiencing the terrible vengeance of the text under consideration. Having long caviled at the truth, and trifled with it, and having labored to believe a system agreeable to their corrupt natures, God has "given them over to strong delusions, to believe a lie, that they might be damned." The case of such is utterly hopeless. They will continue to cry "peace, and safety,"

until "sudden destruction cometh upon them." The conviction of every Universalist, when he first turned his attention to Universalism, was that it was false, but in defiance of this conviction, and the plain teachings of scripture, some have wilfully cherished it, to quiet their fears, and soothe their apprehensions, until God has judicially given them up to the belief of it. Surely it is a strong delusion. It is a pathway, cast up by the Master Spirit of evil, to lead immortal souls to ruin.

The fearful consequence of trifling with truth is set forth in Heb. x. 26-30. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin: but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord."

Again, in Heb. xii. 25. "See that ye refuse

not him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, Yet once more I shake not the earth only but also heaven." Is it to be supposed that God will speak to us in the manner he does,—that all the day long he will stretch out his hand of mercy and warning to us,—and that, though we continue disobedient and gainsaying to the very last moment of our lives, he will not visit our iniquity upon us? Both conscience and scripture assure us that he will. Neither benevolence nor mercy requires that he should not. "Be not deceived, God is not mocked."

We will refer to only one passage more: it is found in Heb. ii. 2, 3. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him"? How shall we escape? Can any tell? Universalists say, that there is nothing to escape from, beyond the present life. But many reject it through life and death: how shall *they* escape? Let us know of some that

have escaped. Point us to one wicked man, whom the scriptures say was made holy and happy after death. Point us to one sentence in the whole book of God, in which it is intimated that those who neglect the great salvation, shall escape the wrath of God in a future world. Let us have a clear and feasible method of escape.

What rational being can be satisfied with the contradictory, inconsistent, anti-scriptural, and anti-rational system of Universalism. The way to be saved, in scripture, is clear. No darkness obscures it. It is simple and plain. It is to embrace the gospel and obey it,—to repent and believe. But if we reject the gospel, if we refuse to receive it in the love of it, how shall we escape the righteous indignation of heaven? This is the question. If we *live and die* in disobedience to the gospel, how shall we escape? Go ask the Prophets, and the Apostles: go ask the angels, who admire the wonders of redeeming mercy; go ask the Saviour, who has bled and died for you, whether you may now refuse his salvation and turn a deaf ear to all his calls and warnings, with impunity, or with the risk of no other punishment than the inflictions of a conscience under the tuition of Universalism? O, before you listen to a whisper of Universalism, before you indulge in any hope of escape from the pursuit of justice, before you enter this refuge of

lies, go around and examine it well, and see that it is supported by such pillars of adamant as shall bid defiance to the strength of Omnipotence.

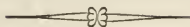
The scriptures every where represent the gospel as the only means of salvation; they constantly urge the danger of rejecting it, and represent the continued rejection of it as fatal to all our spiritual and eternal interests. Hence they who do so must necessarily and inevitably perish. In the words of the Apostle, they “judge themselves unworthy of everlasting life.” By their wilful impenitence and unbelief, they make the “word of life” an instrument of “death unto death.” The consequences of rejecting the gospel are clearly stated as stretching far beyond this life, into another world. It is a fact which cannot be disputed, that many do reject it until they enter upon their eternal state. How then can they be saved?

Furthermore, as the gospel is the most signal display of the wisdom and benevolence of God, its rejection must involve the sinner in the deepest guilt and condemnation. Hence the doom of the apostate and unbeliever is represented as the most severe and dreadful. “Light has come into the world;” a light that makes manifest the hidden things of darkness, that shows every lurking-place of the enemy, that exposes every snare and

trap by which we are endangered, and that makes the strait and upward path, by which we may ascend to dwell with God, as plain as the bow in the heavens. Now, to resist this light, to seek out some darkness, where we may hide ourselves and conceal our moral obliquities, must involve us in guilt, more deep and damning than that of the fallen angels.

If God, at an expense which no arithmetic can compute, has cast up a way from earth to heaven; if he has bid us enter upon it by repentance and faith; if all that he requires of us in order to our salvation, is that we cease to rebel, that we give him our hearts, that we believe and love his word; in the name of all that is rational, we ask whether, if we refuse to heed his warnings and entreaties, and gratefully to accept of mercy on the terms proposed, any thing but frowns and indignation can await us in another world? When the smoke of the torment of such shall ascend up forever, will there be any to dispute the justice and benevolence of God? Will not all heaven sing "Amen! Alleluia?" And will not the *justice* of which they sing, find a cutting and mournful response, even in the bosoms of the damned?

LECTURE VI.



DIRECT ARGUMENTS FROM SCRIPTURE, TO PROVE THE
DOCTRINE OF ENDLESS PUNISHMENT.

JOHN viii. 21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

WHEN we insist on the truth of the doctrine of the eternal punishment of the wicked, it is difficult to convince some men that we do not desire their future misery. They often express their satisfaction that they are not to be judged by us, and rejoice that their destiny is not at our disposal: just as though, to take a parallel case, the insisting that death is the penalty for the crime of murder, is evidence incontestible that we wish our fellow men to suffer capital punishment. What has the truth of a position, or the insisting upon the truth of a position, to do with the affections of him who attempts the demonstration? A man of very bad heart may believe and insist upon the truth that

virtue is more productive of happiness than vice. But it is no evidence, either that he loves virtue, or is sincerely desirous that his fellow men may practice virtue, and enjoy its reward.

We do not insist that the doctrine of future punishment is true, because we wish that men may experience it in a future world.* Did we desire it, we think a much more certain way of accomplishing such a desire would be to cry, "Peace! peace!" and to insist that there is no danger. Were we to see a man very dangerously sick, would it be evidence that we wish him to die, that we insist upon the necessity of his doing something to save himself? Should we desire a fatal termination, would not the surer method be, to conceal from him the malignity of his disease, and persuade him that, without the aid of any remedy, nature would soon assume her wonted healthful operations? Or, if a fatal pestilence were raging in a part of the country whither many of our neighbors are about to emigrate, would it appear that we wish them to become its victims, because we endeavor to dissuade them from their intention to remove? Most assuredly they only would manifest an unfeeling and hard heart, who should conceal the danger, and insist that no pestilence and death were there.

We insist upon the truth of the doctrine of eter-

* This truth is so simple as to appear strange in its statement. It is strange that we should be under the necessity of repeating it.

nal punishment, because it is plainly a Bible doctrine, and because the disbelief of it has ruined thousands, and may ruin thousands more. We insist upon it because we believe it to be a duty. It is the duty of every faithful minister to insist upon it; like the good pastor, whose character is given by Dryden, who

“Preach’d the joys of heaven, and pains of hell,
And warn’d the sinner with becoming zeal,
But on eternal mercy lov’d to dwell.”

We believe that the doctrine of future punishment is true; but we also believe that no man is under any necessity of rebelling against God, and disobeying the gospel, and thus bringing upon himself everlasting destruction. We do not wish men to be saved in their sin. Indeed, such salvation is impossible, for sin, together with its necessary results, is that from which Jesus Christ came to save us. No intelligent christian ever desired that a man dying in impenitency, might be received to heaven. Let them be “anathema maranatha,” says Paul.

God does not desire the destruction of any of the human family. He declares that he is not willing that any should perish, but that all should come to a knowledge of the truth and be saved. He has put forth the most powerful means to bring men to repentance, to break their love of

sin, and turn their steps into the path of salvation. Hence he has declared, in the most solemn manner, that if men will not repent, believe, and obey the gospel, they shall “drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.” We warn men of this, that they may, by a timely repentance, escape this awful destiny. No truth is more clearly stated in the Bible, and more frequently reiterated, than the endless punishment of the wicked; what then can exceed the rash daring of those who deny it? That the doctrine of universal salvation has ever obtained belief among men professing to believe the Bible, is astonishing. The depravity of the human heart alone can account for it. It is a dark evidence that men can believe almost, or quite, any thing which they wish to be true. Now, if men can believe in the doctrine of universal salvation, without the shadow of evidence to support it, we ask, if they ought not to be damned for not believing *the truth*, when it is supported by all the evidence that heaven itself can give?

In proceeding further to establish the doctrine of the endless punishment of the wicked, we will call your attention:

I. To the argument founded on those passages of scripture which represent the punishment of some men as remediless, or which imply its eternity.

Our text asserts plainly that some men shall die in their sins, and the twenty-fourth verse shows that all who continue to disbelieve in Christ, die in their sins, and that they never can come where Christ is. They must then perish eternally, for they cannot be saved, and not be where Christ is. Those who are saved will "be forever with the Lord": "The Lamb who is in the midst of the throne shall feed them, and lead them unto living fountains of waters."

That the misery of the wicked, in another world, will be remediless, unmitigated, everlasting misery, is very forcibly set forth in Luke xvi. 20-31.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried: and in hell he lifted up his eyes being in^e torments, and seeth Abraham afar off and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip

the tip of his finger in water and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, *between us and you, there is a great gulf fixed* : so that they who would pass from hence to you cannot ; neither can they pass to us that would come from thence. Then said he, I pray thee, therefore, father, that thou wouldst send him to my father's house : for I have five brethren, that he may testify unto them, lest they, also, come to this place of torment. Abraham said unto him, They have Moses and the prophets ; let them hear them. And he said, Nay father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is necessary that we here notice the manner in which Universalists attempt to evade the force of these words. They say that the history given is a parable ; and that the rich man represents the Jews, the poor man the Gentiles, and the impassable gulf their prejudices. The whole therefore, they say, refers to the present life ; and, in fact according to Universalism, the Bible says nothing

about the life to come. Whenever the misery of the wicked is brought to view in any passage, they always make it relate to the present time ; and there is not a passage, in the whole Bible, which speaks of the future happiness of the righteous, where the misery of the wicked is not distinctly recognized.

That this pretended exposition of the Universalists is extravagantly chimerical, can very easily be shown. No similitude can be made to appear, between the history given by our Saviour, and the state of the Jews and Gentiles. We will show this in the briefest manner possible. The thoughts need only to be stated, without any amplification or illustration, to show the absurdity of their pretended explanation.

1. The Gentiles were never in any sense laid at the gate of the Jews, desiring to be fed, and actually eating of the crumbs which fell from their table. The only point in which the Jews were raised above many Gentile nations, was in having the "oracles of God committed to them." In consistency therefore with this pretended exposition, the "crumbs" which fell from their table, must signify their religious doctrines, which the Gentiles despised. 2. There never has been such a state of Jews and Gentiles, in the history of the world, as could be figured forth by the death here

mentioned, and by its subsequent results. 3. The Jews have never desired the Gentiles to give them relief from pain, in any manner answering to the description given in the text. 4. Their prejudices have never, at any period, been such as could be set forth by the impassable gulf. Although their prejudices have been strong, yet both Jewish and Gentile prejudices have been conquered in numerous cases. 5. The Jews have had no "five brethren," who have had Moses and the prophets. 6. At no period have the Jews thought that a mission of the Gentiles to others would benefit them; indeed there are no others, for the whole human family are embraced under the names of Jews and Gentiles. Certainly, if our blessed Lord intended to represent, what Universalists say he intended, he was most unfortunate in his figures and phraseology. There is not the faintest resemblance between the history given, and the state of the Jews and Gentiles.

There can be no doubt to any reflecting, unprejudiced mind, that our Lord in these words intends to describe the state of the righteous and the wicked in a future world. Their *life time* is spoken of, as being past. "Abraham's bosom" was a figure familiar to the Jews, and represents a state of happiness in the invisible world. The misery of the wicked, in a future world, is often

represented under the figure of *fire*. That there never will be any change in the condition of the wicked, nor any relief from their sufferings, is strikingly set forth by "the great gulf fixed," which never has, and never can be, passed. It is impossible for the passage so to be wrested, as to set the mind, even of a Universalist, at quiet, when he reads it.

Let us now turn our attention to some other portions of sacred scripture. In Matt. xii. 31, 32, it is solemnly said by our Saviour, that the sin against the Holy Ghost, "shall not be forgiven unto men, neither in this world, nor in the world to come." If a man is never forgiven, he never can be saved; for there is no other remedy provided, but forgiveness for Christ's sake, against all the tremendous curses "which are written in the book of the law."

In 1 John v. 16, it is said, "There is a sin unto death: I do not say he shall pray for it." It is certain that natural death is not intended, in these words; for "it is appointed unto all men once to die." The second death is referred to, and the sin is, unquestionably, the sin against the Holy Ghost, which "hath never forgiveness." This sin is without remedy: even prayer, which is a means of God's appointing to procure pardon, is not to be made for it.

Paul in his Epistle to the Hebrews, vi. 6, speaks of certain persons whom it is "impossible to renew again to repentance," and whose "*end* is, to be burned." And in the tenth chapter and twenty-sixth verse he speaks of some, for whom there "remaineth no more sacrifice for sin." No man certainly can ever be saved without repentance, and without a sacrifice for sin. Now if they cannot be renewed to repentance in this world, they certainly cannot in a future world; and if there can be no sacrifice for their sin here, there can be none there. If there ever should come a time when they could be renewed to repentance, or there should be instituted some sacrifice for their sin, then certainly there would be no truth in the words of the apostle. If there should come a time when they will be received to a holy and happy state, *that* will be their *end*, and it would not be true that their "*end* is to be burned."

In Philippians iii. 19, Paul says, also, of the "enemies of the cross of Christ," that their "*end* is destruction." If their *end* is destruction, then their destruction must be everlasting. The same thought is very impressively stated in Prov. xxix. 1. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that

without remedy." When can there be an end to a destruction that is *without remedy*?

In the second chapter of the Epistle of James, we are informed, with respect to him who showeth no mercy, that "he shall have judgment without mercy." The Lord often chastens men in mercy to their souls. But to give judgment without mercy, is to give a judgment that can have no redeeming, sanctifying influence; and never at any period can be succeeded by salvation.

In John iii. 36, we read, "He that believeth on the Son hath everlasting life: and he that believeth not the Son *shall not see life*: but the wrath of God abideth on him." The *life* which unbelievers shall not see, can mean nothing else, than the everlasting life of which believers have the earnest—the "life," to the full and perfect enjoyment of which, "they which have done good," shall be raised at the last day. And if they shall not *see life*, then the second death must be their portion forever. Never shall a drop of "the water of life" cool their tongue, a breath of heaven's living atmosphere shall never fan them, and not a pulsation of heaven's joy shall ever invigorate and cheer them; within ken of heaven they shall never come, except it be to see the consummate folly of their invincible rebellion and

unbelief. In the text, to “see,” means *to enjoy*, or *possess*.

Without multiplying passages of scripture on this point, which we might do to a great extent, let it be observed; if there are some, for whom Christ refuses to intercede, some who “shall not be forgiven,” but are obnoxious to eternal damnation, some whose “sin is unto death” and must not be prayed for, some whom it is “impossible to renew to repentance,” who are “nigh unto cursing,” whose “end is to be burned,” some who “draw back unto perdition,” who lose their own souls, or are cast away, for whom it had been good if they had not been born, then there are some who will suffer eternal punishment, for all these phrases imply it. Furthermore, if there be a hell, a “fire that never shall be quenched, where their worm dieth not and their fire is not quenched”; if between this dread abode and the world of bliss, there be an impassable gulf: if they who believe not the Son of God, shall not see life, but the wrath of God abideth on them; if they die in their sins, and where Christ is gone, they cannot come; if they shall have judgment without mercy, and their end is destruction, then there are some who will suffer endless punishment.

II. Although we have referred to much more

scripture than would seem sufficient to convince any sober, inquiring mind of the truth of the doctrine of endless punishment, yet we will briefly notice a few passages which apply the terms “everlasting,” “eternal,” “forever,” and “forever and ever,” to future punishment.

In Daniel xii. 2, it is written, that “many shall awake to shame and *everlasting* contempt.” In Matt. xviii. 8, we read, “It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into *everlasting* fire.” The “*everlasting* fire” is here and in the forementioned text, put in opposition to “life.” If, therefore, endless torment is not meant in the one case, endless life is not meant in the other. That must be a horrible system which, to avoid the conclusion of there being an endless punishment, has also to avoid the conclusion of there being an endless life. In Matt. xxv. 41, we read, “Depart from me, ye cursed, into *everlasting* fire.” Again, in 2 Thessalonians i. 19, we read, “Who shall be punished with *everlasting* destruction.” In Mark iii. 29, it is said, that they who blaspheme against the Holy Ghost are “in danger of *eternal* damnation:” and in 2 Peter ii. 17, it is said, that for the wicked “is reserved the mist,” or *blackness*, as it may be rendered, “of darkness *forever*.” “Mist, or blackness of dark-

ness," is a strong figure, employed to represent the doleful and hopeless condition of the wicked, which is to be continued without end. In Rev. xiv. 11, it is said, "And the smoke of their torment ascendeth up *forever and ever*." These words evidently refer to the punishment of the wicked in a future state, for they are put in opposition to the future happiness of the righteous, in the fifteenth verse, where it is written, "And I heard a voice from heaven saying unto me, write, Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." In Rev. xix. 3, the heavenly host are represented as praising God for punishing the wicked: "And again they said, Alleluia. And her smoke rose up *forever and ever*." Babylon, which is here spoken of, mystically represents Antichrist, the great head of opposition to the church of God. It is composed of human beings, and the context plainly shows that the whole refers to a future state, and the terms clearly indicate that that state will be endless. Once more; in Rev. xx. 10, it is written, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night *forever and ever*." We will refer you to only one passage more. It is found

in Matt. xxv. 46, "These shall go away into *everlasting* punishment, but the righteous into life eternal." Here again the punishment of the wicked is put in opposition with the happiness of the righteous; and the same term is employed in the original Greek, to express the duration of the one as is employed to express the duration of the other. It is *aionion* punishment, and *aionion* life. It is the same term which is employed in 2 Cor. iv. 17, 18, to express eternal happiness and eternal things. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal, *aionion*, weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal, *aionia*." No one will dispute that the terms here used mean an endless duration; but it is equally plain that they mean the same thing in the other passages. The same term is employed to express the eternity of God. Rom. xvi. 26. "According to the commandment of the everlasting, *aionion*, God." 1 Tim. vi. 16, in speaking of God it is said, "To whom be honor and power everlasting, *aionion*, amen." If the term *aionios* does not mean endless duration, when applied to the punishment of the wicked, it does not, for the same reason, mean

endless duration when applied to the happiness of the righteous, or to the existence of God. If no one will dispute that it means endless duration when applied to the latter, why should it be disputed that it means endless duration when applied to the former ?

There is no mode of interpretation, or argument, that can be employed to disprove the endless punishment of the wicked, in the passages brought forward, which we cannot use in the same manner to disprove the endless happiness of the righteous. There is not a passage of scripture, which we bring forward to prove the future and endless punishment of the wicked, to which, we cannot bring forward a parallel passage, to prove the future and eternal happiness of the righteous. Let then a Universalist take any, or all, of the passages we adduce to prove the future, and endless punishment of the wicked, and show that future and endless punishment is not proved by them, and we will take any, or all of the passages brought forward to prove the future and endless happiness of the righteous, and *show, by their mode of reasoning*, that future and endless happiness is not proved by them. If their manner of reasoning is correct, and there is no hell, or place of future punishment, then there is no heaven, or place of future happiness. If, for example, *aio-*

nion punishment is not future and endless, then aionion life is not future and endless: and if, when it says that the "end of the wicked is, to be burned," or, their "end is destruction," future and endless punishment is not meant, then, when it says of the righteous, that they "have their fruit unto holiness, and the end everlasting life," their future and endless happiness is not meant. If the final end is not meant in the one case, then the final end is not meant in the other case.

Of the passages which we have brought forward, we would observe, that the terms used, are as strong as any in the Greek language, to express endless duration. Though they are sometimes used hyperbolically for a limited duration, there is nothing in this case which requires them to be limited. There is not a term in our own language which expresses endless duration, but what is sometimes, by a strong figure, used to signify a limited period: but who would conclude from hence, that they always mean a limited time? The sound rule of interpretation is *always to give a word its usual and proper signification*, unless there be something in the context, or in the nature of the subject itself, to indicate that it is used in a different sense. When the terms, "forever and ever," are used in relation

to this life they mean as long as this life lasts, and when used in relation to a future life, they mean as long as that life lasts, which is unending. The antithesis which occurs in several of the passages adduced, fixes the meaning beyond all rational doubt. If the Spirit of God has chosen the same terms to express the duration of future punishment, which he employs to denote the duration of future felicity, he would certainly have us understand the two states to be coextensive in duration.

We have now come to the conclusion of our direct arguments from scripture on this subject. We have attempted to prove the doctrine of future and endless punishment, from numerous passages of scripture which fairly imply it; from the promises of God; from those passages which declare that certain sinners shall not enter into the kingdom of heaven; from those passages which represent the future state of men in contrast; from those passages which represent sinners as in danger of eternal punishment; from those passages which represent a change of heart, and a preparation for heaven, as confined to this life; from those passages which foretell the consequences of rejecting the gospel; from those passages which represent the punishment of sinners as remediless, or which imply its eternity; and from those passages which apply the terms "forever," "eter-

nal," "everlasting," and "forever and ever," to the punishment of the wicked.

Who that is not bent on his own destruction can resist this mass of evidence? Can any doctrine be made more prominent and perspicuous? How can it be done? Is any law in our statute books defined with so much clearness? Who can desire to have a truth made more simple and plain? What guilt, what accumulated, what aggravated guilt, must rest on the head of him, who, in defiance of "line upon line," in defiance of the reiterated and solemn asseverations of Jehovah upon this subject, presumes to teach the doctrine of universal salvation? "O my soul, come thou not into their secret, and unto their assembly mine honor, be not thou united."

But not only do they peril their souls who teach it, but they likewise peril their souls who give heed to it. The belief of it, if persisted in, is a damning unbelief of the truth of God. Not only will the watchmen perish, who refuse to give the people warning when they see the sword coming;—who refuse to say to the wicked, thou shalt surely die, but they likewise, who suffer themselves to be seduced by them. It is no light thing to cast behind our backs, established and eternal truths.

"The lion hath roared, who will not fear? the

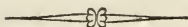
Lord God hath spoken, who can but prophecy"? As a faithful watchman upon Zion's walls we tell you that we see the sword of justice lifted up. The day of wrath is approaching,—“great day of dread decision.” The wrath of God is already “revealed against all ungodliness and unrighteousness of men.” Sentence has gone forth against every evil work. Be persuaded then to “escape for your life,” to “him who is able to save to the uttermost.” In the language of the sainted Watts,

“Sinners, awake betimes: ye fools, be wise!
Awake before that dreadful morning rise;
Change your vain thoughts, your sinful works amend,
Fly to the Saviour, make the Judge your friend.”

Go to him as you are, wretched, and miserable; go to him penitent, and contrite, and he will receive you, and speak comfortably unto you, and give you a name and a place in his house better than that of sons and of daughters; and when the storm of his wrath shall be poured out without mixture upon his enemies, and “the hail shall sweep away the refuge of lies,” in him you shall find a sure “covert from the storm.” Say not that the sayings of the Bible are dark,—that the gospel is hid. The blind may see, if they will open their eyes, and the deaf may hear, if they will unstop their ears. “Conspicuous as the

brightness of a star," over the entrance way which conducts to heaven, "stand the soul-quickening words, *Believe and live,*" and also the soul-appaling sentence, "He that believeth not shall be damned."

LECTURE VII.



THE POSITION, ASSUMED BY UNIVERSALISTS, THAT THE WICKED RECEIVE ALL THEIR PUNISHMENT IN THIS LIFE, DISPROVED.

LUKE xvi. 25. Son, remember that thou in thy life time receivedst thy good things.

MUTABILITY and inconsistency are striking features in the character of Universalism. It has no ancient land-marks,—no well defined and settled principles. It is not now what it once was. It is not the same in all places. With a little worldly wisdom, it adapts itself, to a certain extent, to the prevailing tastes, and even the religious prejudices of the community where it is located. It has even pretended to revivals, and maintained prayer meetings for a short season; and then again, both have been the butt of its ridicule. That it is an angel of darkness, however, and not

of light is ever manifest. It hardly deserves the name of a system, because with the exception of the single dogma, that all men will be saved, it consists principally in denying and decrying whatever is maintained as sacred by evangelical christians. The principal strength of its advocates is spent in efforts to prove, that what the Bible asserts as truth, is not true ; or, in other words, to prove that those passages of scripture, which assert that the wicked shall be punished in a future world, mean no such thing.

The arguments by which they endeavor to sustain the position, that all men will be saved, are various. But they destroy by the one, what they attempt to prove with the other. It is not a "body fitly joined together, and compacted by that, which every joint supplieth." It is not a building of symmetrical proportions, which has regularly advanced, like the temple of Solomon, without the sound of ax or hammer, as truth has been more clearly developed, and made manifest the hidden things of darkness. Its arguments, like the materials of Nebuchadnezzar's image, do not adhere, nor strengthen each other. Inconsistency is as prominent a mark of falsehood, as harmony is of truth ; and no system of error bears this mark more broadly on its front than Universalism. Its devotees are "children tossed to and fro, and

carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lay in weight to deceive." Sometimes its advocates have maintained the divinity of Christ, and the efficacy of his atonement, and sometimes, that sin is not such an evil, as to require the sacrifice of the coequal Son of God. Sometimes they maintain, that it is not consistent with the benevolence of the Deity, to punish men in a future world, and that men dying in the very act of high-handed rebellion, are saved; and then again, they contend that men are punished according to their deserts in this world, so that benevolence saves them from no deserved punishment. When they found their argument for salvation, upon the efficacy of the atonement, they, impliedly at least, acknowledge that man deserves to be punished in a future state; and when they maintain that all men will be saved, because they are in this life, punished according to their deserts, they reject the atonement, and deny its efficacy.

Our object in this lecture, will be to disprove the position, assumed by Universalists, that wicked men receive in this life, all the punishment which will ever be inflicted on them.

In accomplishing this object, we shall call your attention to several plain and obvious truths.

I. We observe, that the penalty of the divine

law must be proportioned to the good to be secured by it. The good sense of every man will readily perceive the correctness of this remark. All good and wholesome laws are based upon this general principle. Legislators may mistake the amount of good to be secured ; or, that may be regarded in one state or age as a great good, which, in another state or age, may be viewed in a very different light ; but the intention always is, to proportion the penalty to the amount of good which the law aims to secure. Hence the different degrees of punishment, inflicted for different offences. As the security of life, is the greatest good which human law aims to secure, the extreme penalty, *death*, is set to guard the infraction of that law. If capital punishment were the penalty for stealing a penny, or five years' imprisonment the penalty for cold blooded murder, the general sense of mankind would rebel against it. But, in taking " life for life," the penalty is so justly proportioned to the offence, that the wisest and best men, pronounce it salutary and wholesome.

The good which the divine law aims to secure, is no less than the glory of God, and the everlasting happiness of innumerable intelligencies. It is an infinite good ; hence, an infinite penalty is set to guard it. It is easy to perceive that the laws of God are designed to secure great good, but

when we carry our minds forward, we are lost in view of the amazing glory and happiness which would result from perfect obedience. So, on the other hand, though we cannot fully calculate it, we readily perceive that an overwhelming amount of evil would result from unrestrained rebellion. God's laws, then, require the greatest possible security, and it seems as if every reflecting mind must readily perceive that endless punishment is such security; and that it is a penalty justly proportioned to the offence. Under the influence of the thought, that the miseries of this life, is all the punishment which will result from transgression, men are emboldened to sin; and the fallacy, that wicked men will be punished for a limited period in a future world, does not begin to exercise the restraining influence of the doctrine of endless misery. Many candid men have acknowledged, that if they believed in the doctrine of future punishment, they never could rest for a single moment in an unconverted state. Lord Bolingbroke, himself an infidel, acknowledges the correctness of these views, and says, that if for no other reason, than its restraining influence upon society, he would advocate the doctrine of endless misery. That the penalty of the divine law ought to be such, as shall exercise a powerfully restraining influence, every one must perceive;

that the doctrine of endless misery does exercise such an influence, no one need doubt; and we may therefore see the wisdom and goodness of God, in instituting such a penalty.

It may be said that the gospel removes the curse of the law, and proclaims a universal pardon to the whole human family. If, indeed, it did, it would be an acknowledgement on the part of the Deity, that he was unwise and unmerciful in affixing such a penalty to the law. But no; the gospel is a divine expedient for *saving the penitent believer* from the dominion of sin, and from eternal death. It is designed to secure the same holy and happy influences as the law. It establishes, magnifies, and makes honorable the law. It has, also, the same penalty affixed. He, therefore, who despises, and disobeys the gospel, doubly deserves eternal damnation.

The miseries of sinners in this life, are not the penal sufferings of the law. Sentence against an evil work is not so speedily executed. The sinner is not yet arrested. He is not bound or imprisoned. He is still at large. Life and death are set before him. The miseries of sinners here are inseparably connected with their character and state, but the penal sanction of the law is reserved for another world. If the unhappiness of the wicked here, is all the punishment of sin, then

we ought to conclude that the joy of believers here, is the end of their faith. If evil doing and impenitence carries along with it its own punishment, and *all* its punishment, then, by parity of reasoning, well doing and faith must carry along with it its reward, and *all* its reward.

If a criminal, about to be sentenced to death for the crime of murder, were asked what he had to say why the sentence of the law should not pass, would it avail him to say, that he had already suffered sufficiently for his crime,—that when he contemplated it, before the commission, he was miserable,—as soon as he had committed it, he was horrified,—when he was endeavoring to secure the body of his victim, his slightest movement sounded like the voice of thunder,—that when fleeing from the finished task of death, the shaking of every leaf seemed like the pursuit of damning justice,—and that ever since, he had been a stranger to peace, and, neither within or without, had seen any thing but terrifying frowns, or heard any thing but cries for vengeance? At such a plea would justice drop her sword, and smiling, say, “Set the prisoner free”? All this has nothing to do with the sentence of the law, or rather the sentence of the law has nothing to do with this. This is the *misery* of sin, not its punishment. This

is but the taste of the poison,—its work of death is yet to be done.

Every one will perceive the application of these remarks to our subject. The miseries of sinners in this life, so far from being the penal sanctions of the law, and the gospel, are the natural and inseparable fruits of sin ; just as the assassin is miserable, both while contemplating, and after the commission of his crime ; yet the law mitigates none of its rigors, more than if he performed his deed in perfect peace. The sentence of God's law is not executed upon sinners in this life. Our argument is this. A hundred years of greater unhappiness than any human being ever experienced in this life, would not constitute a penalty proportioned to the infinite good which God's law and gospel are designed to secure ; and that although many sinners are very miserable in this life, yet their miseries are the natural results of sin, and not the result of the sentence of God's law.

II. It is not true, in point of fact, that the wicked are punished, in this life, according to the demerit of their offences.

It is true that many wicked men are very miserable all their life time, but it is also true that many are very happy all their life time ; if sensual gratification, and carnal mirth, can be called hap-

piness. Such, however, is all the happiness they desire; they prefer it vastly to the pleasures which flow from God's presence. They prosper in the house and in the field, in basket and in store. They spend their lives in what one wicked man, upon his death bed, said his had been,—“A splendid dream.” No cloud settles upon them, no enemy crosses their path, no unsatisfied earthly desire presses upon them. Their health is firm, their property secure, and their means of gratification diversified and accessible at all times. We speak of carnal happiness and worldly prosperity. “I have seen the wicked,” says David, “in great power, and spreading himself like a green bay tree; yet he passed away, and lo he was not.” Yes, he passed away. He could not escape the power of death. But till then, he prospered,—he suffered no punishment. Again in the seventy-third Psalm, he says, “I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, and their strength is firm. They are not troubled as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain, and violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt; and speak wickedly concern-

ing oppression ; they speak loftily. They set their mouth against the heavens ; and their tongue walketh through the earth. Therefore his people return hither ; and the waters of a full cup are wrung out to them : and they say, How doth God know ? and is there knowledge in the Most High ? Behold these are the ungodly, who” are *punished* ? no ; “ who prosper in the world : they increase in riches.” If David had believed that the ungodly receive all their punishment in this life, would he have spoken thus ? For awhile he was envious toward them, when he saw their prosperity. When he looked only at the present life, they appeared to have the decided advantage of the godly. In the sanctuary of God, however, he learned their *end*, and the enigma of their prosperity was solved. There, a light was cast upon their future state, which convinced him, that notwithstanding the afflictions of the righteous, their condition was vastly preferable. But, in this life, the wicked had none of the inward conflicts of the righteous,—conscience gave them no trouble,—and even in death, they had “ no bands, and their strength was firm.” Believing, probably, that there was no state of future punishment, they laid down and died under the influence of a damning hope. It appears to be a fact, as fully established as any other fact whatever, that, in this life,

the wicked are not punished according to their deserts. We are not however to understand David as speaking of all the wicked, but of a certain class only. Some wicked men are indeed wretched through life. But if it is true of any class of wicked men, that they do not receive their punishment in this life, the position of Universalists is untenable. The most wretched are receiving only an earnest of their future punishment, just as the joys of the righteous are an earnest of their future reward.

III. The righteous often suffer much more in this life than the wicked.

The lives of some of the primitive christians was one continuous scene of bodily suffering. "They had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented, (of whom the world was not worthy :) they wandered in deserts and in mountains, in dens and in caves of the earth."*

All this while many of the ungodly, their most bitter enemies, were living in peace, were seated upon thrones, and dwelling in palaces, and commanding every resource of earthly pleasure. In

* Heb. xi. 36-38.

the representation which our Saviour gives, of the present and future condition of the righteous and the wicked in the account of the rich man and Lazarus, these remarks are fully justified. The pious Lazarus was extremely poor and distressed. His sufferings, according to the account given of them, must have been exceedingly great and aggravated; while the wicked rich man had more than heart could wish, and drank deeply of every cup of earthly pleasure. "Son," says Abraham in our text, "remember that thou in thy life time receivedst thy good things,"—*not thy punishment*. It was the pious Lazarus who, in this life, received his evil things. Universalists perceive the force and bearing of this account, given by our Saviour, against the foundation and whole structure of their miserable refuge of lies. Hence they have made some feeble, but inefficient attempts, to explain it away. This we have attended to, and we will only here observe, that the explanation which they give is so far-fetched, so inconsistent, so contrary to the obvious design of our Saviour, and so inapplicable to the text itself, that it seems as if it could have no influence upon any, except those who wish to be deceived.

In addition to the bodily sufferings of the righteous, they have many spiritual conflicts and troubles, which embitter their life, and make them go

mourning from day to day. Hence it is said of them, when they have finished their course, and entered into rest, that "the days of their mourning are ended." Their days, in this life, are days of mourning. It is true that they have many joys and rich consolations in all their afflictions: but all I wish to show is, what indeed is very obvious, that the righteous often suffer much more in this life than the wicked. And this being so, very clearly proves the position to be false, that "the wicked have all their hell in this life."

IV. It will be said that the righteous have peace of conscience, which the wicked have not; and that the punishment of the wicked consists of inward horrors and remorse.

We will examine this. Does the punishment of the wicked consist in remorse of conscience? Then they *do not* receive their punishment in this life; for the most desperately wicked have little or no remorse of conscience. In many cases, the more wicked a man is, the less remorse of conscience he has; so that the more wicked a man is, the less punishment he has, upon the principle that the punishment of the wicked consists in remorse of conscience. In Titus i. 15, the apostle says, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and *conscience is defiled.*" In 1 Timothy iv. 1, 2,

Paul says, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; *having their conscience seared with a hot iron.*"

"Sin," says Jeremy Taylor, "is first easy, then pleasant, then agreeable, then delightful, then the man is impenitent, then he is obstinate, then he resolves never to repent, and then he is damned."

It is a fact well understood, that the frequent repetition of sin deadens the conscience. Hence the oft repeated remark, concerning bold offenders, that *they have no conscience*. Sin first deceives, and then, in the process of commission, it hardens.*

How, in view of these facts, can it be said that the punishment of the wicked consists in remorse of conscience, and that they have that remorse in the present life? A man may, by becoming wicked enough, deliver himself from all punishment of this kind. Individuals, by repeated acts of murder, have so seared their consciences, that they have taken the lives of their fellow creatures without a single twinge. On the supposition, however, that the punishment of the wicked consists in remorse of conscience, and that that punishment is dealt out to them in this life, the more wicked a man is, the more remorse of conscience he

would feel. But it is otherwise. More sin produces less punishment, if punishment consists in remorse of conscience here ; and less sin produces more punishment. This is so true, that no man would dispute it, for a single moment, except, as in the present case, it were brought to bear with deadly aim against a cherished system.

No doubt, in another world, the wicked will experience great horror of conscience. It is, perhaps, the worm that never dies. But they will then be in very different circumstances, and there will be found none of those means for quieting the conscience, that are found in the present state.

V. We remark, that the assumption, that all men receive the punishment their sins deserve, in the present life, is a plain denial of the mercy of God.

Mercy is that kindness, which disposes a being to overlook injuries ; or to treat offenders better than they deserve. But the position assumed by Universalists is, that God punishes men in the present life according to their deserts : then there is no mercy exercised towards them. When a man is punished in proportion to his offence, there is no mercy in setting him at liberty. If it is said that they are not *fully* punished according to their deserts,—that a part of their punishment is remitted ; we ask on what ground, or principle, a part

is remitted ? If it is said, that it is an act of God's mercy ; we ask then, why in mercy does he not save them from all punishment ? If he can, consistently with his law and government, in the exercise of mere mercy, remit a part of the punishment, he can, on the same principle, remit the whole ; and to say the least, he is not so merciful as he might be, not to do it. If it is said that a part of their punishment is remitted, by virtue of the atonement of Christ ; we ask again, why, on the same ground, does he not remit the whole ? The assumption in this case, must be, that a part of their punishment is remitted on the ground of the atoning sacrifice of Christ, while men are yet impenitent and unbelieving : for the ground taken by all orthodox churches is, that God, through the atoning sacrifice of Christ, will not only forgive a part, but all the sins of those who repent and believe. If, on any principle whatever, God can consistently save men from a part of the punishment due to sin, while they remain in impenitency and unbelief, he can, on the same principle, save them from all the punishment, and his mercy would constrain him to do it ; which would set aside altogether the necessity of repentance and faith in order to salvation. This is a radical defect in the scheme of Universalism : it dispenses with the necessity of repentance and faith in order

to salvation. Let them maintain the necessity of repentance and faith in order to salvation, together with the necessity of the atoning sacrifice of Christ to make that repentance and faith available, and we have no controversy with them. But they cannot do this, and remain Universalists.

The system of doctrine maintained by orthodox churches, highly exalts the mercy of God. It speaks of his mercy in providing a Saviour, and in forgiving freely, fully, and eternally, all those who repent and believe on him; and it speaks of his mercy in giving all men a period of probation, that they may be without excuse, if they finally reject the heaven so freely offered them, upon the simple condition of repentance and faith. This is mercy large and free enough,—mercy worthy of God. But the system maintained by orthodox churches speaks, also, of indignation and wrath, tribulation and anguish, upon all those who despise God's grace, reject the overtures of mercy, and put away from them all the means of salvation.

VI. It is not true that wicked men receive their punishment in this life, because multitudes have died, and do die, in the very act of sinning with a high hand.

How can that man be punished in this life for his sin, who is shot through the heart, while in the

very act of outraging the laws of God and man? How? Can any tell? That many do die thus, cannot be disputed. Is there a place of punishment for such in a future world? Then the position of Universalism is abandoned. The antediluvians, the inhabitants of the plain, Nadab and Abihu, Korah and his company, and millions of others, have died in the very act of rebelling against God. Such have not been, and cannot be punished in the present life for their sin. If for their early sins there was time to punish them, yet what time was there to punish them for those sins which they committed at the moment of death? They felt no compunctious visitings,—no remorse; but were dreaming of profit and happiness until the very last moment.

It will also, we believe, appear obvious that if a man continues in the same course of sinning down to the very moment of his death, he does by his last act, ratify and confirm, and thus commit anew, the sins of his whole life. This is capable of the clearest demonstration, on the principle laid down in the Epistle of James, ii. 10, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all:" and on the principle, universally acknowledged, that he who has injured another, and at a subsequent period justifies what he has done, repeats and recommits the former of-

fence. Take whatever view then, of punishment you please, all men are not punished for their sins in the present life. Such assumption is false and absurd ; unsustained by scripture, reason, or facts.

VII. It is not true that the wicked receive the punishment of their sins in this life, because God hath appointed a day in which he will judge the world.

The appointment of a day of judgment plainly supposes that the punishment of the wicked, and the reward of the righteous, will be at a period subsequent to the present life. At death the sinner is arrested, as it were, and cast into prison : at the day of judgment he will be brought forth, the final sentence will be pronounced, and then death, and hell, and whosoever is not found written in the book of life, will be cast into the lake of fire, which is the second death.*

We are aware that some Universalists say, that the day of judgment is past. If this be so,—if there has been a day of judgment, then it is reasonable to conclude, that there will be a day of judgment to come ; for if a day of judgment was necessary for those who lived prior to it, then certainly, for the same reasons, a day of judgment

will be necessary for those who shall have lived subsequent to it. All God's ways are equal.

Sometimes the idea of a day of judgment is ridiculed by Universalists, on the ground that no such day is necessary, as God perfectly knows the hearts and character of all men; but how is this consistent with their oft repeated declaration that there *has been* a day of judgment? A day of judgment is not appointed for God to inform himself, though oftentimes language seemingly implying this is employed to impress us with the equity of his decisions respecting the final state of men: and we suppose that such a course will be pursued as fully to justify this impressive phraseology.

That the day of judgment is not "the gospel day or dispensation," as some Universalists would have it, is perfectly obvious from the fact, that in the gospel, it is always spoken of as coming at a subsequent period. Such an idea, so perfectly unsustained by any scripture, or argument, does not require refutation.

VIII. 'That the wicked are punished according to their deserts in this life, is inconsistent with the account the scriptures give us of the death of Judas. He died by suicide, and could not therefore, for that act, be punished this side of a future world.

It is inconsistent also, with what our Saviour

says of Judas in Matt. xxvi. 24. "The Son of man goeth as it is written of him : but wo unto that man by whom the Son of man is betrayed ; it had been good for that man if he had not been born." It would certainly be better for Judas to have been born, than not to have been, if an eternity of happiness was to be his portion. Or, suppose him to be punished in hell for several millions of years, it would be well for him to have been born, if at the end, even of this period, he could be received into a perfectly holy and happy state ; for there would be an *end* to his misery, and he would enjoy everlasting happiness, in the progress of which the whole period of his unhappiness would seem an inconsiderable point. The happiness he would enjoy, therefore, would infinitely outbalance his misery. On the supposition then, that at any future period, all the wicked will be delivered from punishment, and received to heaven, and Judas among the rest, it could not with any truth be said, that "it had been good for him, if he had not been born."

IX. Once more we remark, that, according to the doctrine of universal salvation, the position, that the wicked are punished according to their deserts in the present life, involves an absurdity. According to the doctrine of universal salvation *all men are saved*. Saved ? from what are they

saved, if the wicked receive the due reward of their iniquities? According to their own showing, their's is a system of universal condemnation; and we certainly believe that it is a favorite scheme of the Arch Deceiver to lead souls to ruin. We merely glance at this thought to show that there is no harmony in their system. It is a confused pile of broken thought, thrown together without order. It is inconsistent with itself, which is a sure and obvious mark of error.

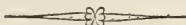
That the wicked are punished according to their deserts in the present life, we have shown to be false from several considerations. The penalty of the divine law must be proportioned to the great good to be secured by it; but the misery of sinners in this life does not constitute such a penalty. It is not true in point of fact, that the wicked are punished in the present life according to their deserts. The righteous often suffer much more, in the present life, than the wicked. The most desperately wicked men have little or no remorse of conscience, and have therefore little or no inward suffering. That the wicked are punished in this life according to their deserts, is a plain denial of the mercy of God; and it is not true, because multitudes have died, and do die, in the very act of sinning with a high hand. It cannot be true, because God hath appointed a day in

which he will judge the world in righteousness; and it is inconsistent with the account which the scriptures give us of the death of Judas, and with what our Lord said concerning him, that "it were good for him not to have been born." And the position, that the wicked are punished in the present life according to their deserts, contradicts the main position of Universalists, that all men are saved. A system, inconsistent with itself, cannot be consistent with reason and revelation.

Do we address a Universalist? Be assured my friend, that this error will not outlive your present life time. It will "writhe in pain and die," when the "fire shall try every man's work of what sort it is." Every hope which you rest upon this sandy foundation, will be to you as the giving up of the ghost, when God shall take away your soul. "The spider's most attenuated thread, is cord, is cable," compared with the support which your hope will give you, when you open your eyes upon eternal things. Leave then, O leave this miserable scheme. On the supposition that Universalism is true, there is no danger in forsaking it; but on the other hand, if that system is true which is believed and maintained by all who give any evidence of piety, you are undone, forever undone, except you repent and turn to the Lord with all your heart. Your way is

now dark and gloomy, but the end will be more dark and gloomy still. The way to heaven, is indeed narrow, and the gate strait, but the light of truth shines upon it, and immortal glory and happiness is at the end of it. Will you then rest your soul upon a scheme, so manifestly false and inconsistent, and reject the system of salvation so plainly taught in the Bible, so honorable to God and so safe to man? “Repent and be converted every one of you, and your sins shall be blotted out, when the times of refreshing shall come from the presence of the Lord.”

LECTURE VIII.



THE MORAL INFLUENCE OF UNIVERSISM.

I. TIMOTHY vi. 3. The doctrine which is according to godliness.

WHILE the scriptures forbid us, rashly and uncharitably, to judge our fellow men, they give us a criterion, by which to judge of religious teachers, and religious systems. Speaking of some who should claim to be teachers in Israel, and who should be “wolves in sheep’s clothing,” Jesus Christ says, “By their fruits ye shall know them.” Whether a tree brings forth good fruit or not, cannot be discerned by the bark and leaves, neither by the spreading of the branches, but by the fruit itself. The fruit is according to the tree. In their professions, men may deny their inclinations, and contradict their principles, but the general course of their lives will disclose them. If you know what a tree is, you may

know what fruit to expect. We never expect to "gather grapes of thorns, or figs of thistles": it is not in their nature to produce them. A cluster of grapes may be hung upon a thorn-tree, or a fig may be stuck upon a thistle; and so may a good word or action, judging externally, proceed from a wicked man; but the fruit is no more natural in the one case than in the other.

As we may know what the fruit will be by knowing the tree, so we may know what the tree is by the fruit. "A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit." The natural and genuine product of the tree, is its fruit. Men are known, not by particular, isolated acts, but by that general course of conduct, which is least under the influence of extraneous motives and inducements.

In the same manner may we judge of religious systems. All the doctrines of the Bible have a holy influence. This is distinctly brought to view in our text, and abundantly taught in the inspired writings. Indeed the fact of their having such an influence need only be stated to convince any intelligent mind. Hence our Saviour speaks of his people being sanctified through the truth: and Paul, in his Epistle to Titus i. 1, speaks of the "doctrine which is after godliness"; and in the second chapter and eleventh verse he says, "The

grace of God which bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world." It must be manifest to the most common observer, that religious systems have a powerful influence upon the minds and conduct of those who embrace them. This fact is generally acknowledged. It would not be just to judge of the character of any community by the conduct of some of its worst members. Even among the apostles of our blessed Lord, there was one "Son of perdition." To judge of the truth of any system, we should inquire what, from its very nature, would be its probable influence. God's truth, revealed in the Bible, is given to man in his apostate state, and is designed to restrain, and to reclaim him. Then again, we are to inquire what its obvious and general influence is upon those who embrace it. Now we do not wish to speak invidiously, or to bring a "railing accusation" against any man, or class of men. We freely acknowledge that there are men of exemplary moral character who profess to be Universalists. But is it the doctrine of universal salvation that makes them such, or are they such in spite of it? Men may act honorably, and faithfully discharge the relative duties of society, from considerations

which have no relation to their religious system. Their constitutions may not incline them to excess, or they may act honorably out of regard to their reputation, or from a conviction that such a course is most conducive to their peace and prosperity. There are many such, no doubt, in the various societies which believe in the doctrine of future punishment, and there are many such among Universalists.

To bring the point to an issue, we shall inquire, if men are impenitent, unbelieving, and prayerless; if they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents." Does the religious system, which they embrace, countenance and encourage them in such a course of sin? Do the religious systems maintained by orthodox churches, lull the consciences of men, and strengthen them in their wickedness? Does the doctrine of universal salvation have this effect?

As far then as we can judge of the influence of religious systems upon the minds and conduct of men, we purpose to inquire into the moral influence of the doctrine of universal salvation. We purpose to show, that it is not a "doctrine accord-

ing to godliness," that it is neither from God, nor leads men to him.

I. In prosecuting this subject, we observe, that according to Universalism, sin ceases to be sin when conscience ceases to reprove. This principle, we believe, is generally advocated by the teachers of this doctrine. They may not choose this exact phraseology, but they cannot deny that this is the substance of their sentiment in relation to sin. According to this principle, sin is not a transgression of God's written law, but the violation of a reproofing conscience. According to this view, a heathen, without any knowledge of the Bible, may be as great a transgressor, as one who, from childhood, has known the holy scriptures. If a man intends to transgress God's law, it is sin ; but let him do what he will, if his conscience does not check him, and the act is not done with a single aim to transgress, it is not sin. This sophistry is employed on account of its supposed bearing upon the vicarious sacrifice of Christ, and the argument against the doctrine of Universalism, arising from the fact that multitudes continue to outrage the laws of God and man through life, and even in death. They do not sin, it is said, because they are in darkness and mean no harm. Startled as some may be at such a position, it has nevertheless been employed with no small suc-

cess, in quieting the consciences of many. Universalism is a powerful narcotic, and when once received into the moral system not only stupifies the conscience, but also the mind. To sustain this position, an illustration, although not a very happy one, has been borrowed from human laws. If a man without forethought and intention, it is said, kill another, in the eye of the law he is not guilty of murder. Very true: but, if with forethought and intention a man take the life of another, is he not guilty of murder? Would he be less guilty in the eye of the law because he committed the act without any hesitancy or remorse? Would an inquiry be instituted by any civil tribunal, whether he committed the act without any twinge of conscience, or whether he knew that he was violating the law?

But, a little more of this "cunning craftiness," if it deserve so high a name; for it is far more simple than crafty. For a pious or moral man to transgress God's requirements is sin, and they have to suffer the punishment of a reproving conscience; but for very wicked men to do the same things, it is not sin, because they feel no restraints and consequently they have to suffer no punishment. Accordingly, on this principle, for a man to become very holy, he has only to become very wicked; he has only to harden his heart, and scar

his conscience, and rebuke away from him the strivings of God's Spirit. When a man first commences a career of blood he is guilty, but when he has continued in it long enough to clear his heart from every throb of dying humanity, his course ceases to be sinful. A pirate sins as he murders his first victim, because he feels some checks of conscience, but he sins less and less at every successive murder,—his conscience becoming more seared,—until, in taking away the life of his fellow men, he ceases to sin at all. If a highwayman demand your purse, and he thinks it is right for him to do so, because he is poor and needy and you are rich, he commits no offence against God; and none, of course, if this principle is correct, against society. The legislator of the Jews then, did not understand the principles of righteousness, in requiring an atoning sacrifice for the sin of ignorance; and if these principles are correct, the Bible is worse than a useless book, for it is fraught with error, and excites needless alarms. Indeed we need no Bible, if the opinions and consciences of men is the rule of righteousness.

The most favorable light in which the views of Universalists upon this subject can be placed, is this,—if a man thinks he is doing right, and his conscience does not reprove him for his acts, he

does not sin. In what we have said, we have only carried out and illustrated this principle. Alas for Blackstone!—and alas for Sir Matthew Hale! who, instead of being eulogized for his stern and manly justice, ought to be execrated for his oppressive acts against those who in taking away the rights of their fellow men, meant nothing wrong, felt no compunctious visitings, and only meant to do themselves and others a favor!

Such are some of the views naturally growing out of the doctrine of universal salvation. Need we wait to see what fruit this tree will produce to determine its nature? The first glance of the eye may tell any man, that it is a thorn-tree from which a grape can never be gathered. Can such a doctrine be according to godliness? Nothing can proceed from it but “unrighteousness,” and all the worst evils which afflict society. “It is the hand of death unbarring the gate of Pandemonium, and letting loose upon our world the crimes and miseries of hell.” What can be expected but that depraved men, hearing such sentiments advanced with all that plausibility which shrewdness and a sophistical talent can throw around the grossest errors, should be led, under its influence, to “drink in iniquity as the ox drinketh in water?” It is a well established fact, that such is the influence of the discordant system of Universalism. It

is a doctrine productive of *ungodliness*, and cannot therefore be of God.

We have said that Universalism perverts the judgment, and stupifies the conscience. The mind under its influence seems incapable of feeling the force of those arguments by which the great truths of the Bible are sustained. Were it not for their known unhappy influence on wicked men, it would be exceedingly amusing to look at the interpretations which Universalists give to scripture texts, in order to evade the force of their meaning, and get rid of the doctrine of future punishment. Many of them are so simple, so obviously forced, and so ludicrous, that it seems impossible that the mind of any man can settle upon them as true. "But the god of this world blinds the minds of them that believe not, lest the light of the glorious gospel should shine unto them."

II. The scriptures make it the duty of christians to "come out from the world," to "confess Christ before men," and to unite themselves in church-covenant with the people of God; to attend meetings for religious conference and prayer; to pray in their families and in the closet, and to send the gospel to the destitute. These are the natural fruits of piety. They are part and parcel of that "godliness" of which the great truths of the gospel are ever productive, when they go

home to men, "not in word only, but in power, and with the Holy Ghost." Those systems of religion, which maintain the doctrine of endless misery have this influence in a greater or less degree. But do these results ever follow the preaching of the doctrine of universal salvation? If they do, after a lengthened and careful inquiry, we have it yet to learn. Universalists have, we are well aware, what they call churches and sacraments. But if "a church is a body of sincere believers united together in covenant for mutual edification, and the maintenance and advancement of the truth," it were an easy task to prove that they have no church, and that their communities are bodies of unbelievers, banded together to keep each other in countenance in the belief of error, and to oppose the progress of evangelical truth. No one regards it as an evidence of piety because a man belongs to a community of Universalists. Even they themselves, if they would be candid, do not so regard it. The teaching of their doctrine never drew forth a man from the world to take a stand on the Lord's side, so that his presence brought God, and his holy truth to remembrance. In all places where Universalism is known, it would be regarded as an evidence, that a man would not hesitate to break the Sabbath, or fear an oath, or make light of sacred things, to

say that he was a professed Universalist. Nor can their societies ever be bettered. They cannot be purified. It is not in the nature of their doctrine to produce godliness. You cannot "gather grapes of thorns, or figs of thistles."

It has ever been regarded by the pious as an interesting and important duty to maintain meetings for religious conference and prayer. In Old Testament times, "they that loved the Lord spake often one to another, and the Lord hearkened and heard it,"* and it is strictly enjoined upon christians in the New Testament "not to forsake the assembling of themselves together, but to exhort one another, and so much the more as they see the day approaching."† Our blessed Lord, to encourage his people in this duty, has promised that where two or three are assembled in his name, he will be in the midst of them.‡ Such meetings are maintained by the pious of all christian denominations; but who ever knew of such meetings being regularly maintained among Universalists? In some few instances they have been set up for a very short season, to wipe off their reproach in the eyes of the community; but they have soon been abandoned. While all christian churches maintain such meetings, we hear nothing of them among Universalists. That they are a

* Mal, iii. 16.

† Heb. x. 25.

‡ Matt. xviii. 20.

powerful means of producing practical godliness, no one will dispute, who knows any thing about them. In the Universalist scheme those reasons have no existence, which make such meetings pleasing and delightful to christians. Their's is not a "doctrine according to godliness."

No duty is more strongly urged in the Bible than that of prayer. We are commanded to "pray always," to "pray without ceasing," to "pray and not faint." Family prayer has been practiced by the godly in all ages and nations; so has private prayer. Among the orthodox, no one would be considered as having a just claim to the christian name, who should habitually neglect these duties. Universalists will not deny that prayer is an important duty, for they practice it in public worship. But who ever heard of family prayer being maintained by a Universalist? There may have been a very few instances, but we have never known of any. Those ministers among them, who have been converted, and have joined christian churches, say that it is never practiced. For my own satisfaction I have often put the question to Universalists—"Do you observe secret prayer"? and have never received an affirmative answer. It is a prayerless doctrine—it is not "according to godliness."

It would be very easy to show that the scrip-

tures make it the duty of christians to send the Bible and missionaries to the destitute. Most, if not all christian churches, deem it a privilege to labor, in some way, in such a cause. Their works speak for them. But have the Universalists a single missionary in the foreign field? They would smile contemptuously at the thought of such an enterprize. Where are their Bible, Missionary, and Tract Societies? We have learned of none. According to their system, all men are safe, and why should they trouble themselves about the heathen? But the scriptures make it our duty to send the gospel to those who have it not: the system of Universalism, however, renders this duty unimportant and useless. Their's is not "a doctrine according to godliness."

III. Revivals are the life of the church. Without a revival spirit, "the candlestick would quickly be removed out of its place"—the very name and existence of a pure church would be lost. They have ever been the standard which the Lord has lifted up against the enemy, when he has come in like a flood. "Revivals," says a distinguished father in Israel, "touch the deep springs of human actions, and give tone and energy to the moral government of God. They multiply families that call upon the name of the Lord, and train up children in his fear, and churches constrained by

the love of Christ to propagate the gospel. They elevate the standard of liberality, and augment the capital which is consecrated to the renovation of the world, and the importunity of prayer which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morality, and breathe into legislation and the intercourse of nations that spirit of the gospel, which shall banish wars, and introduce peace upon the earth and good will towards men. They pour daylight upon darkness, and destroy, with a touch, the power of sophistry. Hence nothing is so terrible to the enemies of the truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they imitate them, the imitation fails, and they move on ; while often the chosen vessels of opposition fall under their power, sending panic and rage through the ranks of the enemy." It is well known that revivals, frequent and powerful, attend the preaching of that system which contains the doctrine of future punishment.

It is a fact equally well known, that revivals and the conversion of souls never attend the teaching of universal salvation. On the contrary, Universalists generally look upon them with scorn and

contempt. They labor to quiet the minds of convicted sinners, by promising them *life*. And if a sinner under conviction is persuaded to embrace the doctrine of Universalism, all his convictions and purposes of reform, instantly forsake him. This is a well known fact. The man cannot be found in the wide world, who will come forward and say, that he was influenced to break off his sins and turn unto the Lord, under the teaching of universal salvation. Were Universalism then, to fill the world, there would be no more revivals—no more souls converted. Darkness would cover the earth, and gross darkness the people. The world would be lost. Can that doctrine be of God which leads to such results—results so opposite to those produced by the preaching of the Prophets and the Apostles? Which system better answers the ends for which the ministry of reconciliation was instituted? Judge ye. The doctrine of universal salvation is not “a doctrine according to godliness.”

IV. The influence of Universalism upon the minds of men tends to subvert the moral government of God, and to introduce the reign of unbridled passion. It tends to moral anarchy. A moral government is a government of laws administered by motives; but Universalism annihilates all motives to the practice of godliness—every thing at

least that can operate as a motive upon the minds of unholy men.

The Bible, in order to promote the reign of grace, represents God as a Rewarder. Both Moses and Christ are said to have been encouraged in their holy, self-denying labors, by looking at the recompense of reward. That reward was the future glory which should be the result of their toils here. Such an influence is in perfect harmony with the exercise of pure benevolence; for, in being influenced by that glory which is the reward of the righteous, the highest good of being is the propelling motive. But Universalism denies that God is a rewarder, and therefore annihilates this mighty motive: for, if heaven and all its glory is as sure to those who serve not God, as to those that serve him, how is he the "rewarder of those that diligently seek him?" We speak of a future reward. It was this at which Moses and Christ looked, and it is this which makes every believer count his afflictions here "light and but for a moment." Then as to the reward of an approving conscience, that, according to the scheme of Universalism, can as well be attained by excessive sinning, as by practical righteousness.

It is reasonable to expect that the doctrines of future punishment to the wicked, and future glory to the righteous, should have a powerful influence

on men to restrain them from sin, and turn them to the practice of righteousness. That they have such an influence there need be no doubt. They are designed to have such an influence, and we can see the wisdom and grace of God, in holding out such vast motives. No government but that of God could do it, and it is just what we might expect from the head and source of all goodness. Destroy these motives, and you destroy the hold which God has upon the hearts of men. The Divine Being holds and moves men, not as mere animals, but as rational, intelligent beings. What, after such influences are removed, could we expect from men in a depraved state, but that they should "walk, every one, in the ways of his own heart?"

These remarks will not have much influence upon the mind of a confirmed Universalist, because his system denies the doctrine of total depravity, and resolves the salvation of men into a mere act of fatality. He is saved, because he cannot help it. But we wish to show to others, than Universalists, the moral influence of the system. That the influence of God's moral government is destroyed by such views, appears as plain as any truth can be made to appear. That such a doctrine is not according to godliness we know; that

it cannot be, from its very nature, we are attempting to prove.

V. The direct tendency of Universalism is, to strengthen the hands of the wicked. “With lies,” says God by the prophet Exekiel, xiii. 11, “have ye made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life.*” That the doctrine of universal salvation should have this effect is not strange; it is very natural that it should. If a robber were assured that his crimes would not overtake him, to deprive him of liberty and happiness, and life, would he not be strengthened and emboldened in his course? Should the officers of government whisper in the ears of the licentious, oppressive, and thievish,—“Do what you will—throw the reins upon the neck of your worst passions—drive such a course of plunder and blood, as may please you—rest assured no other punishment shall be inflicted upon you than the remorse of your own consciences”; would they not be strengthened in their wickedness? From such an assurance would any one be led to reflect with horror upon his evil propensities, or be induced to forsake his course? Suppose such a course should be adopted to weaken the hands of bold offenders, and to

reform them? The idea is ridiculous. The magistrate who should pursue such a plan, would be thought a proper subject for a lunatic asylum. If then, under human governments, such an assurance would open the floodgates of destruction upon society, how can we expect any different results under the moral government of God? If the sentiment that no other punishment should be inflicted by human governments on offenders than the remorse of their own consciences, would not be productive of good order, is it not plain that such a sentiment in relation to the government of God, would not create conformity to the dictates of righteousness? We need not spend a moment to convince any man that the influence of such sentiments is just such, as, from their very nature, we should expect them to be. The doctrine of universal salvation is most generally embraced by infidels, profane swearers, sabbath breakers, the intemperate, and those who are unfaithful in the conjugal relation. That there are some among Universalists who sustain the character of sober citizens, and kind neighbors, we have cheerfully conceded. The enemy is always anxious to enlist such in his cause, whom he uses, as a falconer does his hawks,—to entice and catch his prey. Their's will be the greater condemnation. The

great mass of Universalists, however, are prayerless, loose, vicious, hardened men and women.

There are many who were once members of christian churches who have become Universalists. But who are they? Have their spirit and character improved by the change? It is well known that those who have gone over to them from christian churches, are those who first forsook their closets, then the family altar, then the religious conference, finally, giving themselves to practices not tolerated by christian churches, were excommunicated, and as the last step in their downward course they joined the Universalists. Not an instance can be found where a man, who was loose in his morals, inattentive to the duties of the closet, the family, and the Sabbath, who, by joining the Universalists, at once became improved in his manners, and faithful and devout in religious duties. But on the other hand, instances are constantly occurring, of men, who, by leaving the Universalists, and joining some christian denomination, exhibit a manifest improvement of spirit and conduct. That these things are so, the world knows. It is confirmation strong that the doctrine of universal salvation is not "a doctrine according to godliness."

VI. Universalism consorts with infidelity. Some of the most zealous supporters of universal-

ist preaching are decided infidels, although we have heard of one who utterly refused to be regarded as such, on account of the demoralizing tendency of the doctrine. But we have never seen an infidel who manifested any objection.

The same reasons that lead to Universalism, lead to infidelity. Like infidelity it undervalues the sacred scriptures, and denies all its essential truths. It makes the Bible, in all its sanctifying and saving influences, a dead letter. Like infidelity it has no definite system of doctrine, and duties, but shows itself principally in decrying whatever is held as important and sacred by the various denominations of christians. As they have no established, authentic creed, they find it convenient to deny any of their peculiar views, when they are disrobed, and held up to view in their naked deformity. There are but few Universalists, but what, when they are hard pressed with sacred truth, will deny the Bible altogether; and they are usually just as well pleased to hear infidelity ably defended, as to hear the doctrine of Universalism ably defended. It is religious responsibility, and future punishment that awakens all their hate, and but few things that have not these offensive features offend them. Frances Wright when she was in Boston, expressed great respect for the character of Mr. Ballou, who is regarded as

the father of modern Universalism. Of the immoral tendency of infidelity we need not speak. We need not call up the ghosts of its departed champions and victims to testify: it is known and read of all men; and who that knows any thing about *Universalism* requires to be informed that its influence is the same? It is not "a doctrine according to godliness."

In concluding this lecture we ask,

What good can result from teaching or believing the doctrine of universal salvation? According to its own showing, it neither promotes nor secures the salvation of an individual. All men will be saved, according to it, if it is never taught or believed. We have seen that the belief of it makes no man the better, but that it has made many men the worse. Do you say that it promotes happiness? Who is made happy by it? None but the wicked, to whom "God has said, there is no peace." Is it desirable to make them happy in their sins, and strengthen them in their wickedness, and induce them to cry "peace and safety," until "sudden destruction comes upon them?" From such happiness—happiness that prepares its victims for the pains of the second death—good Lord deliver us.

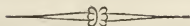
As to every thing deserving the name of happiness, we aver that the cordial belief of the evan-

gelical doctrines makes men much happier than they are who believe in the doctrine of universal salvation. They impart a solid and substantial joy, which death itself cannot remove, but kindle into a brighter and eternal flame. No one ever knew or heard of a person, who had embraced the great truths of the Bible, as maintained by orthodox churches, who renounced or lamented them upon a dying bed. On the other hand, rarely does a Universalist die, but all his peace forsakes him, and he laments and renounces his system, as having ensnared his soul, and endangered his salvation.

We cannot close this lecture without beseeching parents and guardians, to guard those dear youth committed to their charge, from the fatal influence of this doctrine of ungodliness. Would you take off from your child the restraints which God in infinite mercy has thrown around him? Teach him Universalism. Would you rob him of the most powerful motive to the practice of virtue? Teach him Universalism. Would you put fire to his inflammable passions? Teach him Universalism. Would you prepare him for "treason, stratagem, and spoils," and would you remove the last and most difficult obstacle that depravity surmounts in the way to unbridled licentiousness? Teach him Universalism. Would you strengthen his already

vicious propensities, and speed his course to the prison and the scaffold? Teach him Universalism. But would you use your best endeavors to guard him against those evils, and lead him to honor and happiness, both here and hereafter, save him, if possible, from the influence of that doctrine that rolls desolation and moral death in its course. The river, seen in Ezekiel's vision, did not more certainly spread health and life in its progress. Teach him, then, the truth as it is in Jesus. Teach him some of the last words of our Saviour to his disciples, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Amen.

LECTURE IX.



THE ENDLESS PUNISHMENT OF THE WICKED NOT INCONSISTENT WITH THE JUSTICE OF GOD.

ROMANS iii. 5. Is God unrighteous who taketh vengeance?

“EFFICIENCY in government,” says a plain writer, “is popular or unpopular according to the character of the individual who judges of it. An efficient administration secures protection and happiness to the good, but to the bad it brings suffering, and perhaps destruction. It is natural therefore that the latter should be very slow to praise the justice which they fear; and in this world there is so large a portion upon whom God’s efficiency as a moral governor, will bear very heavily, that the whole subject is exceedingly unpopular among mankind.

It is curious to observe how men’s estimate of the same conduct varies, according to the way in

which they are themselves to be affected by it : for nothing is more admired and applauded among men, than efficiency in the execution of law, in all cases, where they are themselves safe from its penalties. There have been great disputes in respect to the bounds which ought to be assigned to political governments, or, in other words, the degree of power which the magistrate ought to possess. But within these bounds,—in the exercise of this power,—every body admires and praises firmness, energy, and inflexible decision. Nobody objects except the criminal who has to suffer for the safety of the rest. He always protests against it.”*

The justice and benevolence of God, in the endless punishment of the wicked, never would be called in question by any man, if he himself were not exposed to it. Men, in their depraved state, find it so hard to obey the law, and embrace the gospel, that they protest against the penalties by which they are sanctioned ; and, as if disputing them would cause a repeal, they “set their mouth against the heavens, and their tongue walketh through the earth,” in loud, and noisy declamation, against the injustice of such enactments. They can easily perceive the correctness of those principles, by which the moral government of

* Jacob Abbott.

God is sustained, when so applied as not to have a direct bearing upon themselves.

Ever since the apostacy of mankind, they have been disposed to contend with God respecting his character, government, and law. They have called in question his sovereignty, his justice, and his goodness. They have complained of the precepts and penalty of his law, and the conditions and sanction of his gospel. They have arraigned the equity and benevolence of his government, and said that "the ways of the Lord are not equal."

The apostle, in the text, anticipates these objections. "Is God unrighteous who taketh vengeance"? "I speak," says he, "as a man"; that is, I make this objection as the language of the carnal, unrenewed heart.

In our subsequent remarks we shall endeavor to show the justice of God in the endless punishment of the wicked; or, that God is not "unrighteous in taking vengeance." That God will punish the wicked forever, we have already proved from the scriptures, and we trust that no one will dispute, for a moment, that "the Judge of all the earth will do right." Yet as the justice of God may not appear plain to them in this proceeding, our object will be to elucidate the subject, and make it appear that, in the endless punishment of

the wicked, there is nothing contrary to our ideas of the strictest justice.

We shall pay but little attention to those definitions of justice which some Universalist writers have given, because we think they are mists which the light of truth will readily dissipate. Indeed, their fallacy is too obvious to require much attention. Who does not perceive the fallacy of the definition of justice given by the Chevalier Ramsay, one of the principal early advocates of Universalism, that "justice is that perfection of God, by which he endeavors continually to make all intelligencies just." This idea of justice is entirely new, and without the shadow of an argument to support it. It shows very clearly that he perceived, if justice were allowed to retain its obvious, common sense, and authorized meaning, no argument could be built upon it in favor of universal salvation. If this definition of justice were correct, a being might exercise it, and yet, according to the common acceptation of the term, be very unjust. A master, from the merest selfishness, might endeavor continually to make all his servants just, and yet be very unjust himself. If such, also, be the justice of God, then his mercy, long-suffering, and benevolence, ought to be defined in the same way; and be regarded as attributes, by which he endeavors continually to make

all other intelligencies, merciful, long-suffering, and benevolent.

A fair and honorable rendering to every one according to their personal rights or demerits, enters into all our ideas of distributive justice. If a law is manifestly unjust, no justice can be made to appear in punishing men for violating it. If a law forbid a man to pray, or require him to render religious worship to an image, there can be no justice in punishing him for breaking it; as in the case of the three Hebrews who were punished by Nebuchadnezzar, and of Daniel who was punished by Darius. If a master or magistrate require impossibilities of men, justice cannot be made to appear in punishing them for not performing such requirements. But if the design of a law is good, its requirements easy and beneficial, and its penalty duly proportioned, every one perceives the justice of punishing the violators of such law. Then, if a pardon is tendered to a criminal, on honorable conditions, and he contemptuously refuses it, the justice of executing upon him the sentence of the law appears magnified. If favors are offered the unworthy, and they disdainfully refuse them, no one thinks there is any injustice in leaving them to experience all the ills, consequent upon their refusal. With such views of justice, so simple that every child may

understand them, we proceed to illustrate the position, that God is not unrighteous, in taking vengeance. We wish to be understood as affixing to the terms, "taking vengeance," the sense of inflicting endless punishment upon the finally impenitent.

I. Either God's law is unjust, or he is righteous in taking vengeance. The premises, that God's law is just, no one will dispute; the conclusion then is unavoidable, that he is righteous in taking vengeance, or in executing the penalty of the law.

The law of God is a transcript of his nature,— "holy, just, and good." All its precepts are reasonable, and eminently calculated to promote and secure the happiness of those to whom it is given. It was intended to secure the everlasting holiness and happiness of the whole human family; and perfect obedience would have secured such holiness and happiness. The holiness and happiness of heaven is perfect, because in that world there is a perfect conformity to God's law, which we have reason to believe is the same as the law given to us here, as far as the relation that beings, in that state, stand in to each other, is the same. The misery of hell is complete, because in that state there is not the least conformity to God's law. All the little happiness that is left us in this world,

is owing to our obedience to it, although an imperfect obedience. Obedience to the mere letter of it even, is productive of great good; and perfect obedience, both to the letter and spirit of it, would be productive of infinite good. No man who has reflected at all upon the nature and influence of love, needs any argument to convince him, that "perfect love casteth out fear," and all the torments of which fear is productive. Perfect love not only casteth out fear, and its torments, but hatred also and its torments, and lusts and their torments, and every other source of unhappiness to which man is subject.

This is the sum of all God's requirements: "Love is the fulfilling of the law." Is it possible then, that the law of God could be more just, and reasonable? Are not all its requirements practicable and easy? What a world would this be, without it?

It would require more than the space allotted to a single lecture, to set forth the evils which would result from an unpunished disobedience of God's holy requirements; and the happy influences, on the other hand, which would result from perfect obedience. Has not God been infinitely kind then, in giving us a law?—in giving us such a law? What can be conceived of, better adapted to man's nature and circumstances? Surely,

we cannot have a clearer expression of God's infinitely holy and benevolent nature. But a law without a penalty is no law. Advice may be given without a sanction, but not a law. If, however, the law be so important, if it be designed to secure infinite good, and prevent infinite evil, then reason teaches us that it ought to be guarded by a proportionate penalty. That the greatest possible security ought to be given to it, must appear reasonable to every sober mind. That endless punishment is such security, we have endeavored to show in a former lecture. That it has a greater influence to deter men from crime, than any other consideration, is plain from the unwearyed endeavors, that are incessantly put forth, to make it appear that there is no such state of punishment. These endeavors are put forth by men, who are utterly opposed to the holiness of the gospel. Men cannot rest quietly in their sins, in the belief of endless punishment, and whenever they are able to persuade themselves into the disbelief of it, they often give themselves up to unbridled licentiousness, or feel no other restraint, than that which results from their station in society, or their views of what is most conducive to their present profit.

It is maintained, by Universalists, that endless punishment is disproportionate to human offences,

that the brevity of human life is such, that the intention of sinners and the consequences of their sins are such, as cannot justly be punished with everlasting destruction. Let us borrow an illustration from what is very readily acknowledged to be true in respect to human governments, and is equally true in reference to the government of God. For the outlines of the illustration, we acknowledge ourselves indebted to the admirable author of the Corner Stone.

1. The time spent in committing sin has nothing to do with the just duration of the punishment of it. A man may be years in committing an offence which shall be punished with only a short term of imprisonment; and in a very brief space of time, he may commit a crime which shall send him to the scaffold, or to spend his days "in grinding in the prison-house." One man there was, and indeed there are many such cases, who was several years, in committing various peccadilloes, the aggregate of which, however, was considerable, for which he was sent to the state prison for only five years. Another man may, however, commit a crime in a few minutes by which he forfeits his life. The inquiry is never made in court, how much time the person spent in committing the crime. One may go down to the grave at the age of twenty, with greater guilt up-

on his head, than another at the age of eighty. In that brief space of time he may have committed greater sin, and have accumulated more wrath, and find a lower place in hell. The consequence to society of suffering the crime to go "unwhipt of justice," is that by which human governments determine the amount of punishment. So it is in the government of God. Other worlds besides this, we suppose to be affected by the administration of God's government over us. The expulsion of the fallen angels from heaven, has had a mighty influence, no doubt, in securing the holiness and happiness of innumerable other intelligences.

2. Desert of punishment does not always depend upon intention to do injury. A person may not design to injure any one, yet an offence may be committed, which, if suffered to pass with impunity, would roll desolation over the community. A few years since, in this State, a young man forged his uncle's, and another gentleman's name, to a note as endorsers, for an inconsiderable amount. He did not intend to injure any one. Indeed, he enclosed the money, in a letter, for the payment of the note some time before the term for which it was given expired: but the letter was delayed. The note was protested. The next day, after the protest, the letter, containing

the payment of the note, was received. The note was enclosed in a letter, directed to the young man, and sent to the post office. One of the gentlemen, whose name was endorsed, arrived at the bank immediately after, and declared it a forgery. One of the clerks ran to the post office, found the letter not mailed, and took it out. The young man was arrested, tried, convicted, and sent to Auburn for a term of years. Many, very many, pitied him, but I never heard any one complain that the government did him injustice. The inquiry was not instituted in court what the young man's intention was, but simply whether he had committed the offence. That being proved he was condemned. If such a crime were suffered to go unpunished, the strong foundations of commercial confidence would be weakened and ultimately destroyed, and immense evil would ensue.

A man may break the Sabbath, or profane the name of God, without any deliberate design of doing injury ; but in the face of heaven and earth he tramples upon divine authority, and no human being can tell the consequences that may ultimately ensue. A man may commit other sins, without at the time intending to injure any one, and yet he *may* injure thousands. A Universalist may not deliberately intend to injure any one, by believing, or preaching the doctrine of universal

salvation; but he commits the *crime of unbelief*, and may influence another individual to follow in his steps, and he others, and they others still, and thus the hands of wickedness be strengthened, God's government defied, and a tide of unholy influence, gathering corruption and death in its progress, be rolled down the whole course of time.

3. Desert of punishment is not made to depend upon the *immediate consequences* of the sin. The immediate consequences of the crime of forgery, in some instances, may not be observable. The law is not framed to meet the immediate consequences of offences. A thousand pounds might be stolen from a person of the wealth of John Jacob Astor, and no immediate evil consequences be felt by him, or by any other individual in the community; yet the offence against law and against society, in this case, would be the same, as if the money were taken from an individual worth only a few thousand. No inquiry would be instituted in any court of justice respecting the immediate consequences of the crime. We may not be able to see any very dreadful consequences, immediately resulting from many sins committed against heaven, but could we follow their remoter influences, we should see, perhaps, the little spark kindled into a consuming fire. The immediate consequences of Ahab's covetousness, for he had

probably, long indulged it, might not have been discernible ; but ultimately it issued in the murder of Naboth, and a corrupting moral influence on the minds and hearts of a nation.

4. Desert of punishment does not depend upon the degree of distinctness with which the consequences are foreseen.

Indeed the consequences may not be foreseen at all. You may have seen the notice, in one of our periodicals, of a man who was arrested for the crime of murder. After his arrest he was visited by an individual, who asked him if he knew the consequence of his crime ? “ A few years imprisonment,” he replied. When told that it was death—“ That law,” said he, “ is repealed.” He was informed that the subject was before the Legislature, at their last session, but that the law was not repealed. His countenance fell. Ought he therefore, to suffer imprisonment for a term of years only, because he thought *that* the consequence of the crime ? Many murders have been committed, the perpetrators apprehending no other consequences from the crime to themselves, than ease and affluence. The inquiry is never instituted in any court, whether the criminal distinctly foresaw the consequences of his act. Is he guilty ? or is he not guilty ? that is the point attended to ; and his punishment is not graduated

by his view of what might be the result, in case he should be arrested. Many infidels, and Universalists spend their lives in sin, apprehending that annihilation, or heaven, will be their final end. But will their apprehension of consequences make the truth of God without effect ?

5. The object of punishment is not revenge against the individual.

The laws are not made to ensnare, and entrap men, but for the security and well being of society. They breathe out threatenings to the transgressors, but it is to bid them beware of condemnation, and to keep off from forbidden ground. A jury, which upon the evidence before them pronounces a man guilty, indulges no feelings of revenge against the criminal ; and the judge, with a heart of tenderness, may pronounce upon him the extreme sentence of law. Our Saviour felt no unkindness towards the Jews for all that they had done, when he wept over them and foretold their destruction, and he will possess no unkindness of heart toward the wicked, when he shall bid them depart from him into everlasting fire. The object of punishment, in human society, is a moral influence upon the community, designed to arrest the ruinous consequences of transgression. Its object is, the security of property, of rights, of happiness, and life.

The ruinous consequences of sin against God, if not arrested and punished, would be everlasting; and productive of infinite evil, probably, to other worlds. All the good which God's law is calculated and designed to secure, would be destroyed, and there would be an end to holiness and happiness in the intelligent universe. Is not the law of God "holy, just, and good"? Ought it not to be maintained in the strongest possible manner? In short, "is God unrighteous who taketh vengeance"? It appears, then after what has been said, just as easy to see the justice of God in the endless punishment of the wicked, as to see the justice of human governments in imprisoning men for life, for the highest offences they can commit.

II. Either the gospel is not what it purports to be; a system, devised by infinite wisdom, for delivering men from sin; either its conditions are unjust, or God is righteous in taking vengeance on them that obey it not.

Deliverance from punishment, is an effect of embracing the gospel, not its primary design. "Unto you first," says Peter to the Jews, "God having raised up his Son, Jesus Christ, sent him to bless you, in turning away every one of you from his iniquities." But they would not be thus blessed: they "judged themselves unworthy of

eternal life," disobeyed the gospel, and God took from them this only means of salvation. It is a fact, that needs no proof, that multitudes, at the present day, do not believe on the Lord Jesus Christ, and "they die in their sins." Already, under the condemnation of a law, obedience to which would have secured their everlasting holiness and happiness, God in mercy devised another expedient, to make them holy and happy, but they put it far from them. Though it is "the wisdom of God and the power of God," they account it foolishness, and with all their sins upon their head go down to the grave, and from thence to the judgment. If there is an instance, in which justice can be displayed with such brilliancy as to dazzle the eyes of intelligent beings, tell me, will not that be one, when God shall take vengeance on such? We have already remarked that, if a pardon were tendered to criminals, on honorable conditions, and they should disdainfully refuse it, the justice of inflicting upon them the penalty of a broken law would appear greatly magnified. Just so in this case. If the gospel offers pardon on honorable conditions; if it is a divine expedient for delivering men from the curse of the law, and from the dominion of sin, the great source of misery, and men freely and deliberately refuse to comply with the conditions, then who can help

seeing the justice of God in their final condemnation? No one will pretend that the gospel is not a system of infinite benevolence and mercy, and that its conditions are not honorable, and such as ought to be complied with; then no one can deny that God "is righteous in taking vengeance."

The gospel is called a law, because it has the requisitions and penalties of a law. It is a system to be obeyed, as well as believed. The conditions on which we become partakers of its benefits are repentance and faith. Its penalty is eternal damnation. "He that believeth not shall be damned." It is designed to make the same moral impression, in saving those who comply with its conditions, that punishment will make, with respect to those who are finally condemned. It exhibits God's holy hatred of sin, his fixed purpose to punish it, and the impossibility of passing it by, without satisfaction; and it also manifests his willingness to do all that he can do, consistently with his moral government, and man's character as an accountable agent, to deliver him from sin and condemnation.

But what moral impression would be made, if the gospel extended salvation indiscriminately to all men—to the incorrigibly impenitent and disobedient, as well as to the penitent and believing?

What moral impression, indeed, is made, on the minds of those, who believe that the gospel does thus extend salvation, and that in a community too, where there are so many influences adverse to its full developement ? The impression is, that sin is not a great evil—that there was no necessity for a vicarious sacrifice for sin—that there is very little difference between those who repent and believe, and those who do not—that there is no need of a judgment to come, &c., &c. But were it undisputed that such is the gospel, and were there nothing to counteract the full developement of the impression and the influences that would follow, would it not destroy all sense of the evil of sin, offer a premium to transgression, and be the utter destruction of “whatsoever things are lovely, and of good report ?” What would be the effect upon society, if those who hold the reins of government were to proclaim an universal amnesty, not only for offences already committed, but for those which should hereafter be committed ? Would it not gradually destroy all sense of obligation, confound right and wrong, annihilate all law and government, and introduce confusion and every evil work ? Could God, with any justice to himself or his creatures, proclaim such a pardon ? By so doing, would he not trample upon his own authority, and law, and do an infinite injury to his

intelligent universe? Is he not righteous then, in taking vengeance?

III. Either God is unjust in punishing the wicked at all, or he is righteous in punishing them forever.

There are none who deny that it is just in God to punish the wicked *some*. Universalists say that God punishes the wicked in this life. In their view, sin is very small, and deserves but very little punishment. They, however, maintain that the wicked will be punished through *the whole of this life* if they remain wicked. On the same principle then, that it is just in God to punish the wicked at all, it is just for him to punish them forever. If the wicked are punished through the whole of this life, because they remain wicked, then, according to their own principle, it will be just in God to punish them through the whole of the next life, which will be endless, if they remain wicked.

That those who "die in their sins," will continue to sin forever, appears obvious from many considerations. This life is very clearly set forth in scripture as a period of probation. After completing their state of probation, they are found sinners, "fitted for destruction." If in death they are to be reclaimed, and possess, in another world, a moral character, the reverse of the one

they have formed here, then this life is not a probationary period, and all God's dealings towards us here, are a perfect enigma. We have not the least reason to imagine that death possesses a reforming influence, more efficient than any which God exerts upon us while living. If it does, there was no necessity for the death of Christ. But death will not change the character of men, more than the going from one kingdom to another. When they awake from the sleep of death, they will find their characters as unchanged as when they awake from a single night's sleep. Nor have we any reason to believe, that *punishment* in another world, will change men's moral character, and transform their hatred into love. No suffering that the wicked experience here, has any such influence; but usually the more they suffer in this world, the more hardened and impenitent they are. Sometimes the gospel comes home to men, when in a state of suffering, and exerts its reforming influence; but mere suffering never does this. The remark of a distinguished French preacher fully accords with all that we have observed of the influence of mere suffering upon the wicked. "Their hatred," says he, "will increase their torments, and their torments will increase their hatred." If through the whole of this life they have continued to sin, notwithstanding the many

reforming influences which God has exerted upon them, we have every reason to believe, that they will continue to sin forever. Can we suppose that there are other reforming influences, more powerful than those which God has exerted upon them in this world? The thought is preposterous. That there cannot be, is plainly intimated in that solemn appeal which God made to the consciousness of his ancient people, "What more could I have done to my vineyard, that I have not done in it?" The same thought, also, is very clearly suggested in the gospel being called the "power of God unto salvation," to those that believe; and in Christ being called "the wisdom of God, and the power of God." If then the wicked will continue to sin forever, and cherish the same enmity to God and his government, will not God be righteous in taking vengeance forever?

IV. Either God in justice ought to reclaim and save sinners, as soon as they become such, or he is righteous in taking vengeance.

No one, however, will presume to say that God is unjust, in suffering sinners to continue through the whole of this life to resist, and make void all the means of salvation, and follow their own chosen way: why may he not in justice then, suffer them to cherish their own evil hearts and "eat of the fruit of their own doings, forever?" If it is just for God

to suffer the wicked to continue to sin, and suffer for their present life time, he may in justice leave them to sin and suffer for their eternal life time? It accords perfectly with every man's sense of justice, if an individual decidedly and repeatedly refuse a needed benefit kindly offered him, that he be left to experience all the misery which may result from the want of it, be that misery ever so great or long continued. No one supposes, that justice or benevolence demands that it be forced upon him, contrary to his oft repeated refusal, and expressed purpose not to receive it.

We have not now time to discuss the nature of the punishment of the wicked. We will only say, in few words, that so far as the misery of the wicked in a future state comes direct from the hand of God, it consists, in refusing to receive them into his glorious kingdom, in banishing them from his presence, and refusing, evermore, to exert any renovating and reforming influence. The misery of the wicked will consist principally, in being left to themselves, in being "hateful, and hating one another," in hating God, and in experiencing all the misery, which it is in the nature of the corroding passion of hatred, when unrestrained, to inflict; together with the insufferable torments of a

guilty conscience. 'This is the worm that never dies, so affectingly described by Pollok :

“ Of worm or serpent kind it something looked,
But monstrous, with a thousand snaky heads,
Eyed each with double orbs of glaring wrath ;
And with as many tails, that twisted out
In horrid revolution, tipped with stings ;
And all its mouths, that wide and darkly gaped,
And breathed most poisonous breath, had each a sting,
Forked, and long, and venemous, and sharp ;
And in its writhings infinite, it grasped
Malignantly, what seemed a heart, swollen, black,
And quivering with torture most intense :
And still the heart, with anguish throbbing high,
Made effort to escape, but could not ; for
Howe'er it turned, and oft it vainly turned,
Their complicated foldings held it fast ;
And still the monstrous beast with sting of head
Or tail transpierced it, bleeding evermore.”

The misery of sinners in a future world will be the natural fruit of their own chosen way through life ; the wrath they will endure will be of “ their own treasuring up.” Is God unrighteous then, in leaving them to experience all the misery, which is the inevitable result of their refusing the blessing of salvation, when it was freely offered them ? In short, if God has done every thing to reclaim and save sinners, which infinite wisdom, goodness, and justice can do, and they refuse to be reclaimed and saved, is he not infinitely righteous, in leaving them unreclaimed and lost forever ? “ Is God unrighteous who taketh vengeance ?”

We might pursue this subject much further, and with many other trains of thought illustrate the justice of God in the punishment of the wicked. We have however said sufficient to convince any mind, that is open to conviction. We will conclude with one or two brief remarks.

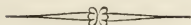
It will be a bitter ingredient in the cup of a sinner's misery in a future world, that he has made it morally impossible for God to save him. As it respects mere power, no doubt, God is able to annihilate or save the world. But physical omnipotence is not brought into the work of a sinner's salvation. It is moral omnipotence. That is found in the gospel, which is "the power of God." There are some things which physical omnipotence cannot do ;—it cannot make a thing to be, and not to be,—it cannot make a body to move backward and forward at the same time, because these things imply a contradiction. So there are some things which moral omnipotence cannot do ;—it cannot make a lie, truth,—it cannot make injustice, justice,—it cannot honor and make void the law in the same act,—it cannot hate and have fellowship with sin, for these things also imply a contradiction. Thus we say, it is morally impossible for God to save the finally impenitent. Often when a pardon has been petitioned for, by the friends of a criminal, the chief magistrate has

returned for answer, that he could not, or had not the power, to grant the request. He did not mean that he had not the power to sit down, and write a pardon, which should set the prisoner at liberty, but that he could not consistently with the faithful administration of government, and the safety and well-being of the community over whom he presided. Sinners, in another world, will feel that they have cut themselves off from salvation, that they have thrown themselves beyond the reach of mercy, and made it necessary for God to bid them away from his kingdom into everlasting punishment. Oh! how will this add to their despair, and fill them with unutterable anguish, as they will clearly perceive, that the peaceful sceptre of righteousness, which God sways over the intelligent universe, must forever bar them from admission into the abodes of happiness.

No attribute or expedient of God can save sinners, if they reject the Lord Jesus Christ. Power cannot do it. Justice cannot do it. Mercy cannot do it: for when mercy disregards the good of the great body of the community, and contravenes justice and holiness, it ceases to be mercy, and becomes unrighteousness. The only name given under heaven, among men, by which we must be saved, is the Lord Jesus Christ. Reject him and

his salvation, by continued impenitence and unbelief, and you make your damnation as certain as God's truth, and as strong as the foundation of his throne.

LECTURE X.



THE ENDLESS PUNISHMENT OF THE WICKED NOT INCONSISTENT WITH THE LOVE OF GOD.



I. JOHN iv. 8. God is love.

THE manner in which the attribute of love is ascribed to God in our text, is very peculiar. It is not said that God loves, but that he is love itself. This is the very nature and essence of his being. All his attributes are in perfect harmony with his love. Not considering this, not considering that his love is in perfect harmony with all the attributes of his nature, is the source of many of our misapprehensions about the manner in which God loves us, or in which we imagine he ought to love us. We consider love isolated, and not as embracing in its exercise, which it actually does, all the moral perfections of Deity. It is often regarded as a mere mechanical affection, and

not a rational attribute. A pure and rational love, may inflict pain, as well as give pleasure. "It is a weakness," says one, "it is not a love worthy an intelligent being, that inclines a tender mother to pull back the arm of him, who is about to perform a violent, but salutary operation on the child she loves. It is a weakness, it is not a love worthy an intelligent being, that inclines a magistrate to pardon a criminal whose preservation will be an injury to society, and the sparing of whose life will occasion a thousand tragical deaths."*

Some suppose, because God is love, that he cannot punish men in a future world. They profess to find insuperable difficulties in reconciling the idea of the love of God, with the existence of endless misery. For the purpose of illustration, we will suppose a human being possesses this quality in a supereminent degree. John is love; the very blood that flows in his veins is love,—all his emotions, all his desires, all his propensities, all his passions, all the properties of his physical, intellectual, and moral nature, are in perfect harmony with the purest love. And John is lovely too; he is wise, and temperate, and merciful, and chaste, and just. Now does it follow, because John is love, that he must, according to his means, support and associate with the inebriate? May

* Saurin.

he not, in perfect consistency with the purest love, despise his character, and when all the means consistent with reason and liberty have been used to reclaim him in vain, may he not leave him to experience all the want and misery, which are the natural fruit of intemperance? Does it follow, because he is love, that he must if possible save the unjust from the penalty of a violated law? May he not in perfect consistency with the purest love, employ means to arrest him in his course, spread before him the nature and influences of his crimes, though it may create an agony, and finally insist that the punishment he is about to suffer, is just and benevolent? Does it follow, because he is love, that he must lavish the affections of his heart upon the most base, and choose the companionship of him who hesitates not to break up the sanctuary of his neighbor's peace, and throw upon scandal's clarion the fair fame of female virtue? May he not be love, and while he would not wantonly inflict pain upon any human being, yet despise the unchaste, unmerciful, and unjust; and be even pleased to see a merited punishment awarded them? May he not be *love*, and if he were a legislator, make good and wholesome laws, and guard them with suitable penalties: and if he were a judge, unhesitatingly pronounce sentence of imprisonment or death upon a criminal? The

illustration is imperfect, we confess, as all such illustrations must be, but it may be sufficient to show, that a magistrate whose every feeling, and action is in perfect harmony with the purest benevolence, may have no fellowship with iniquity, may suffer the existence of misery, and may inflict merited punishment upon a criminal.

Love, in the ordinary acceptance of the term, is an affection excited by some supposed worth, or quality in an object, which communicates pleasure. The love of God has been distinguished into the love of benevolence, and the love of complacency. Our subsequent remarks, will go to show, that in neither of these senses does the love of God lay any foundation for the doctrine of universal salvation; or that the doctrine of endless punishment is not inconsistent either with God's love of benevolence, or his love of complacency.

I. The endless punishment of the wicked is not inconsistent with God's love of benevolence.

God's love of benevolence must lead him to desire the greatest good of all his intelligent creatures. It does not lead him to desire, or promote what unregenerate men regard as the greatest good, for they call evil good, and good evil. He may, and often does, judicially give them up to their choice of good things. Abraham said to

the rich man, "Son, remember that thou in thy life time receivedst thy good things." He received his own chosen portion. In what then consists the highest good of intelligent beings?—not in the gratification of avarice. not in the indulgence of lusts, not in the possession of wealth, not in the honors of the world, not in animal pleasure, nor even in any intellectual enjoyment which pertains to the past, present, or future of this world. God is the source and centre of all the good and happiness of rational and intelligent beings. It consists in the glory of God, the love of God, and obedience to God. This is the great end of man; the beginning and end of all that is worthy and noble in man, or of man. It is the light of heaven: it is "their sun, that shall no more go down; their moon, that never shall withdraw itself"; it is their glory,—their bread, so that they "hunger no more,"—their water, so that they "thirst no more." Man's true happiness,—his highest happiness, cannot be separated from the glory of God, and love and obedience to him. All happiness that does not arise from him, and centre in him, is deceitful and false,—it is like the bite of a serpent, or the sting of an adder. Compared with his true happiness, it is like the base pleasures of inebriation, or sensuality compared with more rational enjoyment.

To bring mankind to this state of pure and rational enjoyment, by delivering them from the power and dominion of sin, God has, and is, putting forth all the efforts he can, consistently with his moral government. That he fails to bring many, even to desire it, will hardly be disputed; for multitudes die in unbelief—"die in their sins." He must treat us as rational beings, and not as mere automatons. If his love was manifested, in making us rational and accountable creatures, and raising us in the scale of being "above the beasts of the field, and the fowls of the air," his love is manifested in treating us as such. He sets before us life and death,—lays before us motives, wide as the world and vast as eternity, for choosing life; and calls upon us to make our choice. Under these influences of heaven, it finally depends upon our choice whether we enter upon everlasting life, or the "second death." If then, after a suitable trial, God fails to bring men to choose life and happiness, it is certainly not inconsistent with the purest benevolence to banish them from his presence, and leave them to experience all the misery which must result from their deliberate choice of sin. To suppose otherwise, would be to suppose that the love of God requires him to lay a force upon our wills, and to bring us to a state of holiness and happiness, irrespective

of our own agency. Such a supposition conflicts with all the great doctrines of scripture, and is subversive of all rational views of a moral government. If we require to be treated as mere animals, to what enjoyment can we be raised above that of mere animals? Who can desire a salvation more free, than to have it offered for our acceptance upon the condition of "repentance towards God, and faith in our Lord Jesus Christ."

The most affecting exhibition of the love of God to our race was in giving his Son to die for us. "Greater love hath no man than this, that a man lay down his life for his friends."* "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."† "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."‡ But this wonderful display of God's love was not to force salvation upon us, —or to save us whether we would be saved or not. Such a love would not be in harmony with his purity and justice, or with man's elevated character as a rational and accountable agent. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."§ It is not then consistent with the love of God to save those who

* John xv. 3. † Rom. v. 8. ‡ 1 John iv. 10. § John iii. 16.

do not believe on the Lord Jesus; nay more; the love of God does require him to inflict damnation upon such. If it had been consistent with the purest love to have provided salvation for all men irrespective of their moral characters, we have reason to suppose that he would have done so. And if there were a time when he would, by some means, bring all men to repentance and faith, there is no consistency, or sense, in the text referred to, in limiting salvation to believers. But as salvation is expressly limited to believers, and that also, in connection with the highest and most glorious display of God's love, it shows as conclusively as language can show, that the love of God, equally with the attributes of his holiness, and justice, will be exhibited in the final punishment of the wicked.

If, after a suitable period of probation, it is found that the character and course of the wicked is such, as is subversive of the highest happiness of other beings, and that all the means of infinite benevolence have failed to reclaim them, is it inconsistent with the love of God to shut them out from his presence, and the presence of all holy beings, and leave them to eat the fruit of their own doings forever? How would the purest love require an affectionate parent to conduct towards a vicious child, who was sowing the seeds of mis-

rule and corruption among the members of a numerous family? If every means failed to reclaim him, would not the purest love demand his separation from the rest of the family? Would not the purest love, and desire for the happiness of all his subjects, require a sovereign to imprison and punish an incorrigibly rebellious subject? Will it be said, that in the government of God, the case is different, because God is able to subdue, and reclaim all men? It remains to be proved, that God can do more than he does to reclaim and save men, consistently with his moral government. Indeed, to say that he can, is to say, that God does not *now* love the holiness and happiness of men as much as he ought, because he does not all that infinite benevolence might do, for their deliverance from the dominion of sin. And then, if love does not now do all that love might do to save men, how can it be proved that love ever will do all that it might do to save men? The argument destroys itself. How has the love of God impelled him to act towards the angels that fell? "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."* How did the love of God impel him to act towards the antediluvians, and the cities of

* 2 Pet. ii. 4. Jude 6.

the plain? Or is it to be supposed that God paused in his love, when he inflicted these terrible judgments? If so, then he may pause in his love again, that his vindictive justice may be exercised towards his "enemies that would not that he should reign over them." Will it be said that their's was a temporal destruction, or at most, it was a destruction of their bodies only, not of their souls? We answer, First, Such, certainly, was not the destruction of the angels, "who kept not their first estate, but left their own habitation." They are expressly said to be "reserved in chains under darkness, unto the judgment of the great day." Secondly, How does the supposition, that the destruction of the antediluvians, and the inhabitants of Sodom with the neighboring cities, was only a temporal destruction or the destruction of their bodies, agree with the fact that they are set forth as examples to those that after should live ungodly? Others as ungodly, and more ungodly than they, are not drowned nor burned as they were, but live in splendid palaces, die at ease on beds of down, and a splendid retinue attends them to the grave, and eulogize their memory. Thirdly, Can it be supposed that God was so angry with them, that he would not suffer them longer to live on the earth, and that he immediately received them

to heaven? Did he whip them away from the world by fire and flood, to receive them into an intimate communion and fellowship with himself in heaven? The curse then surely a blessing proved, for heaven is better than this world, under the best circumstances in which we can live in it.

That the wicked will be reclaimed in or after death, supposes that there are means for reclaiming and saving sinners, more powerful and efficient than the gospel. Why are not these means *now* employed? Is it not as easy for God to employ efficient measures, at the present time, if there are such, as it ever will be? If the love of God will ever call them into existence, why does it not *now* call them into existence? If it is said that it is the change which death will produce, that will renovate their moral characters, why does not God renovate them now, by producing a change equivalent to death? He can easily do it. Those who are alive and remain at the coming of the Lord will not sleep in death, but a change will be produced in them equivalent to death. If it is inconsistent with the love of God that any should finally perish, how is it consistent with the love of God that they should continue unreclaimed, the enemies of God and his truth, and destitute of all the joys of salvation till death? If there are means of salvation, consistent with

the moral government of God and man's character as an accountable agent, which shall ultimately be employed to renew and save the wicked, how is it consistent with the love of God to suffer them to die in their sins? If it is consistent with the love of God that they should be suffered to continue unreclaimed, and under the curse of the law till death, by what process of reasoning can it be shown, that it is inconsistent with the love of God, that they should continue unreclaimed and under the curse of the law after death, even forever? Their conversion before death, and consequent labors in the cause of truth, would not only contribute to their own happiness and God's glory, but prepare them for the service and enjoyment of heaven. None of these happy influences will result from their being reclaimed in or after death. If then, we repeat, it is inconsistent with the love of God, that the wicked should remain unreclaimed and miserable after death, how can it be consistent with the love of God that they should continue in sin, treasuring up wrath, through their whole life time? But as we see, *it is consistent* with the love of God towards man, that some of them should be suffered to walk in the ways of their own evil hearts, and continue in a state of spiritual death through their whole life time here; we cannot then see, why it is not as

perfectly consistent with his love, that they should continue in this state, and drink of the cup of his indignation, through their future life time.

We cannot perceive the future punishment of the wicked to be inconsistent with the love of God, whatever view we take of it. Nay; the love of God towards man demands it. It is only supposed to be inconsistent with his love, for the want of unbiased reflection, and because love and punishment are not usually placed in the same juxtaposition, as anger and punishment. Yet the fact of their connexion may be very often observed, as in a kind parent inflicting punishment upon a disobedient child, and a tender hearted magistrate inflicting punishment upon a criminal. It is forgotten that there is a time, when the love of God shall be merged in what is called his anger. Yet the nature and love of God ever has remained, and ever will remain the same. Love was just as much the nature of God when he caused the earth to open and swallow up Korah and his company, as when he caused Jordan to divide and open a way for Israel to pass through. Love was just as much his nature when he rained fire upon Sodom, as when he rained manna around the tents of Israel. Love was just as much his nature when he smote Ananias and Saphira with death, as when he raised Lazarus from the grave.

God's love is universal. He loves the happiness of all sensitive beings. Such is the nature of true love in general. Hence it is said that a "righteous man regardeth the life of his beast." He would not willingly inflict pain or death upon him. Yet if his beast becomes ungovernable, it is not inconsistent with true love to inflict such pain upon him, as is necessary to bring him into subjection; and if he cannot be tamed, and endangers the lives of other animals, or the life of man, it is not inconsistent with true love to take away his life. His love for the greater happiness of other beings may require him to do it. Just so, though God does not willingly afflict the children of men, yet it is perfectly consistent with pure love for him to do it. "Whom the Lord loveth he chasteneth." It is necessary to correct and subdue their corruptions. And when all the means which his infinite benevolence employs, fail to bring the wicked into subjection, it is not inconsistent with true and universal benevolence to "cast them into the lake of fire, which is the second death." Nay; his love for the happiness of other beings may require him to do it.

God's love is impartial. He loves the happiness of all beings according to their worth. He does not love the happiness of an animal, as well as the happiness of a man or an angel, because it is not

worth as much. We cannot suppose that he loves the happiness of an almost idiot, as much as he loves the happiness of a Bacon or a Locke, because his susceptibilities and powers of enjoying and communicating happiness are not so great. Impartial love must love things according to their worth, otherwise it would be a mere irrational affection. God does not love the happiness of a part of mankind, as much as the happiness of the whole ; and it is as much the dictate of benevolence to cut off a part from his favor, when that part endangers the happiness of the whole, as to cut off a putrid member from a child to save its life. “ All we are members one of another.” It is as much the dictate of impartial benevolence to erect jails and penitentiaries for the unruly, as to erect alms-houses for the poor, or asylums for the insane. It is as much the dictate of impartial benevolence to provide a hell for the ungodly, as to provide a heaven for the righteous. If there is a portion of mankind who will not be reclaimed from their sins, and endanger the happiness and well-being of the universe, it is not inconsistent with the love of God to banish them forever from his presence, and the presence of all holy beings, and leave them to eat the fruit of their own doings forever. If there is a class of men, whom it is not benevolent and kind to suffer to be at large in so-

ciety, because of the influence of their example, and the moral impression that would be made by suffering them to transgress with impunity ; we have just the same reason to suppose that it would not be benevolent in God to suffer the wicked, in a future world, to mingle in the society of the holy, because of their various influences, and the moral impression that would be made by suffering them, with impunity, to trample upon God's authority and law.

“The love of God to his creatures,” says a very forcible writer, “is supremely disinterested. Indeed what interest can he have in loving us ? Were this world, which hath existed but a little while, to cease to exist ; were all the beings upon earth, material and immaterial, to return to non-entity ; were God to remain alone, he would enjoy infinite happiness : in possessing himself he would possess perfect felicity. ‘Every beast of the forest is his, and the cattle upon a thousand hills.’ Sacrificial flesh affords no nourishment to him ; clouds of frankincense communicate no odors to him ; he is not entertained with the music that is performed in his honor ; for ‘our goodness extendeth not to him.’ The praises of seraphim can no more augment the splendor of his glory, than the blasphemies of the damned can diminish it.”

Have we treated this subject fairly ? We have

endeavored to do it. It is too interesting and important, to be treated with levity, and to allow us to avoid any of its bearings or relations. What foundation, then, is there, in God's love of benevolence, for the belief of the doctrine of universal salvation? Will not injured and abused love be honored in the destruction of the enemies of the cross of Christ?

II. The endless punishment of the wicked is not inconsistent with God's love of complacency.

A very few observations will be sufficient to settle this point. Love of complacency is esteem for an object, on account of those qualities which are agreeable to us, and calculated to afford us pleasure. In this sense it is perfectly plain that God does not love all men. On the contrary, he must hate some men. In reference to his complacency it is said, that he "hates all the workers of iniquity,"* and is "angry with the wicked every day."† Hence also, it is said of the wicked shepherds, "My soul loathed them, and their soul abhorred me."‡ And again, God says, "I love them that love me."§ These words plainly imply that he does not love those that do not love him. Love towards God, is the foundation of "whatsoever things are lovely," in the eyes of all holy beings. A heart that is enmity to him, must be destitute of

* Psalm v. 5. † Psalm vii. 11. ‡ Zech. xi. 8. § Prov viii. 17.

all those qualities upon which God can look with complacency. An "evil man," is a man that does not love God, and consequently brings forth none of the fruits of love; but out of the "evil treasure of his heart, bringeth forth evil things." In the impenitent and unbelieving, God perceives none of those qualities that are agreeable to him, and he cannot delight in them. To suppose it possible, would be to suppose that light may have communion with darkness,—that righteousness may have fellowship with unrighteousness,—and that Christ may have concord with Belial. A just man cannot with complacency love an unjust man, a temperate man cannot love an intemperate man, a chaste and virtuous man cannot love one who is licentious. Contraries cannot harmonize. We cannot love a character directly opposite to the one we cherish, and which affords us pleasure. The opposite must give us pain. If we feel complacency towards a person, there must be a similarity of taste and character with respect to those points in which we feel complacency. If an individual can, with complacency, contemplate the character of the unjust and impure, it is perfectly plain that injustice and impurity make up a part of his own character. We may love an individual on account of some qualities which we perceive in him, while we hate and despise certain traits

of his character. From the very nature, therefore, of God, it is impossible that he should feel any complacency towards the impenitent and unbelieving. Their character and works are diametrically opposite to the character and works of God. They see nothing in God that they love; their "hearts are enmity against him." There can be nothing in them, therefore, which God regards as amiable and lovely. He pities them, and has manifested his pity. He desires their best good, and has manifested his desire in the most affecting manner. But unless holiness and sin can harmonize, he cannot with complacency love the impenitent. God's love of complacency, therefore, lays no foundation for the belief that all men will be saved. The very character and aspect of virtue rebukes wickedness; its every breath is "*procul, O procul este profani.*" The very language of God's love of complacency to the wicked, is "Depart,—depart from me ye cursed." It is one of those pillars of adamant which support the doctrine of the endless punishment of the wicked.

God has shown his love of holiness, by making man upright, in his own image, and after his own likeness. Man has lost that image, and given himself up to the love and service of sin. God, in infinite benevolence, has put forth numerous means

to reclaim him, and bring him back to the love and service of holiness. He has done all that infinite benevolence can do, to make him holy and happy. Many refuse to be reclaimed, spurn at the offers of mercy, and cherish a character at war with God and his government. It is not therefore inconsistent with the infinite love of God to banish such from his presence, and punish them with an everlasting destruction.

We have barely hinted at an argument which we might have illustrated, and drawn out to some length,—that the future punishment of the wicked will be productive of great good to the universe at large; and that the love of God therefore to the great whole of rational being, after the glorious display which he has made of his perfections to bring them to obedience and happiness, demands their final condemnation. This we must leave, and will close with a few words.

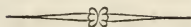
Allow me, my impenitent friends, to call your minds to one serious reflection. If you perish, you perish under a most holy, righteous, and benevolent administration. It will be, because wisdom, and power, and justice, and benevolence, have failed to make you turn from your evil thoughts and ways. We can find something to sustain us under the inflictions of malevolence, but under the angered strokes of love, whither will

you turn for consolation ? It is the God of love who asks you, why you will die, who promises you mercy, if you will turn to him, and who, if you refuse, will lift his hand and swear that you shall not enter into his rest. It is Jesus, who drank the bitter cup of Gethsemane and Calvary, and who, for years has been saying to you, "Look unto me and be ye saved," who will finally pronounce the sentence, "Depart." Will you constrain him to do it ? Will you abuse his love and make it, to you, of no effect ? Shall he who died that you might live, sentence you to the pains of the second death ? Oh ! avert such a dreadful issue of all his sufferings. He has wrought out salvation, and offered it you, and if by obstinate impenitence and unbelief, you refuse it, in love to all that is holy, and true, and just, and benevolent, he must condemn you. Think, we beseech you, before you go to the judgment, how dreadful will be the sound, "*Depart*," from his gracious lips. Think before you enter upon your eternal state, what it will be, to be shut out from his presence, and hope, and happiness, forever. Do not abuse his love, and trample upon his truth, by indulging the delusive hope that you shall be saved, whether you repent or not. *You cannot be saved in impenitency.* If you disbelieve his threatenings, it will not turn them away from

you. Our first parents did not believe them, the inhabitants of the plain did not believe them; but not one of them failed. They felt them.

Let then, we beseech you, your “repentance towards God, and faith in the Lord Jesus,” make it consistent for the God of love to gather you among his jewels, and plant you among his stars to reflect the beams of his glory.

LECTURE XI.



GOD, GLORIOUS IN HOLINESS, IN THE ENDLESS PUNISHMENT OF THE WICKED.

Exodus xv. 11. Glorious in holiness.

THESE words are a part of the song of Moses, occasioned by the overthrow of the Egyptians. Moses was an eminently holy and benevolent man, and would doubtless have preferred that Pharaoh and his people had been obedient to the word of the Lord and have been saved. But they were disobedient and were destroyed, and Moses rejoiced that God was glorified in their destruction. Nay more; in the fearful overthrow of the rebellious hosts of Pharaoh, he considered that God had made a most honorable and glorious display of his nature and perfections. He exclaims, "Who is like unto thee O Lord among the gods? Who is like unto thee, glorious in holiness, fearful

in praises, doing wonders''? Thus when God at the judgment shall put all enemies under his feet, all the hosts of heaven will sing a song of praise to God, in perfect harmony with this which was indited by the Spirit of God. If God's holiness was gloriously displayed in the overthrow of the Egyptians, it will be much more gloriously displayed in the final and complete overthrow of the wicked.

The holiness of God consists in the purity and rectitude of his character, or in that perfect harmony, proportion, or fitness, that subsists between his conduct and his relation to other beings. It seems to be, not so much a single perfection, as a spirit that diffuseth itself through them all. His wisdom is holy, his justice is holy, his mercy is holy, his benevolence is holy. Every thing pertaining to God is holy. When he displays his holiness, it were easy to show that all his moral perfections are exhibited in perfect harmony, so far, at least, as the occasion, and the circumstances of the beings to whom he manifests himself, requires the full developement of them. Hence, a display of God's holiness is eminently a display of his glory. It exhibits that perfect harmony and fitness, which we perceive ought to subsist, between his conduct and the relations which he sustains.

With these remarks we are prepared to enter upon our subject, which is to show that God will appear *glorious in holiness*, in the final and everlasting punishment of the wicked.

I. He has appeared “glorious in holiness,” in all his judgments which he has from time to time sent upon the wicked. Although in many of God’s providential dealings towards men in this world clouds and darkness are round about him, yet we know they are all the offspring of righteousness. Righteousness and judgment are the habitation of his throne. In the judgments which he has occasionally sent upon the wicked, we readily perceive the reason, the equity, and the consistency of his proceeding. There is a wisdom in them, directed to the accomplishment of an end, which is in perfect harmony with the other attributes of his holy nature. Indeed, “judgment is the application of the principle of righteousness in his government of his creatures, and their actions; it is a developement of his rectitude in the management of the affairs of his great empire; it is that superintendence over all, whereby the operations of all things are directed to some vast and important end. Judgment implies equity and measure, in opposition to what is done without rule and consideration. All the divine conduct is equitable, regulated by rectitude, and

every thing is directed by a judgment that cannot err.”*

In God's visitations upon the wicked, his glorious holiness, his righteousness and judgment, have so appeared, obscured by no clouds or darkness, that they have called forth songs of praise from the church below and from the church above. We have already seen that the church of God sang praises to his name, on account of the display of his holiness in the destruction of Pharaoh and his hosts in the Red Sea. When Moses and the children of Israel had passed through on dry ground, and saw the Egyptians overwhelmed in the merciless waves, they sang,—“I will sing unto the Lord for he hath triumphed gloriously, the horse and the rider hath he thrown into the sea.” And the apostle John heard the inhabitants of heaven sing this same song of praise to God, for destroying his impenitent and incorrigible enemies. When the seven angels, who had the seven last plagues to inflict upon the wicked world as marks of God's just and awful displeasure, were prepared to pour out the vials of divine wrath, then John heard them “sing the song of Moses the servant of God and the song of the Lamb, saying Great and marvellous are thy works Lord God Almighty; just and true are thy ways,

* Hall.

thou King of saints." When Isaiah had a vision of heaven, and the desolating judgments which God had sent upon the wicked on earth, he heard the heavenly hosts cry, one to another, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." They speak of his glory as consisting of his holiness, and his holiness was displayed in giving men over to judicial blindness, and in pouring upon them the vials of his indignation. Every one must acknowledge that God appeared glorious in holiness in the destruction of the antediluvians, unless they take the blasphemous position that God has displayed his power in an unworthy manner. The whole race had forsaken God,—were lifting up idols in his place, had given themselves up to the practice of whatever is base and unholy, and the remembrance of the true God was likely to be banished from the earth. Under these circumstances, "God lifted up himself." He whet his glittering sword and his hand took hold on judgment. With the sword of his indignation, he brake the incrusted earth and let forth the fountains of the great deep, and, opening the windows of heaven, he bid "deep call unto deep" in the noise of many waters and of mighty thunderings; and overwhelmed the wicked in their desolating course of rebellion. Only one faithful preacher of right-

cousness was found, and him and his family he made ride safely upon the bosom of the waters. In all this we see God's holy hatred of sin, his fixed purpose to maintain the stability of his government, and his benevolence in thus saving to our race the knowledge of himself, and in placing man upon another state of trial. In the midst of his indignation upon his enemies we see the beams of his mercy shine. In the same glorious manner God displayed his holiness in the destruction of the cities of the plain—"making them examples to those that after should live ungodly." Their destruction was designed to serve as a beacon to warn others off from the fatal rocks on which they had wrecked their happiness and salvation. If then, God has glorified himself in all the judgments which he has as yet sent upon the wicked, we have reason to believe that such great and holy ends will be answered in his moral government, as will make him appear eminently "glorious in holiness," in the complete and everlasting destruction of those who have obstinately refused to submit to his reign.

II. That the holiness and benevolence of God will strikingly appear in the punishment of the wicked, is obvious from the fact that the heavenly hosts will praise him for so doing. The groans and agonies of the damned will be lost amid the

approbation and praises of the holy, intelligent universe. The triumphal entrance of the saints into heaven, and the banishment of the wicked into hell, will be seen to proceed from the same righteous administration, and directed by the same infinite excellence. Isaiah and John were eye and ear witnesses of the feelings and language of heaven, in view of God's righteousness in punishing the wicked. They assure us that the heavenly hosts do actually praise God for displaying his holy displeasure upon the enemies of righteousness. "I heard," says St. John, "a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, who did corrupt the earth with her fornication, and hath avenged the blood of her servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever." The pure spirits in heaven are holy and just as God is; and they feel as God feels towards himself and all his creatures. They love holiness and hate sin as God does; and they are pleased to see him punish sin, because they know that whatever God does is best. They perceive the equity of his proceedings.

This view of the subject may furnish an answer

to the appeal which Universalists make to the sympathies of our nature. "What man," it is asked, "of common sensibility could endure to see a fellow man tormented in fire, or on the rack for one month, or one year? What parent could take his child, and cast him into a glowing oven, or confine him in a gloomy dungeon for life? But has not God as much goodness as man, or as much kindness as an earthly parent"? This is a favorite argument with Universalists; and you perceive that the fact is entirely lost sight of, that God is a righteous sovereign as well as a parent, and as such regards the great good of his vast empire more than the happiness of an inconsiderable portion of rebels. In reply we might ask, What parent would drown his children? What parent would burn them? What parent would send upon them famine or pestilence? But God has done all this to his creatures, and for the wisest and best of reasons. "Is there evil in the city and the Lord hath not done it"? Or we might ask, What parent would see a vicious child carry insubordination and crime into a numerous family and the surrounding community, and not rather, as he saw a curse and withering influence attend all his steps, hand him over to the proper authorities and see him shut up in prison? Would he not sacrifice his liberty and happiness whom nei-

ther favor nor entreaty could reclaim, for the sake of the virtue and happiness of all the rest? In the punishment of the wicked, holy beings will see virtue guarded—kindled into a brighter radiance, and the salvation of the universe defended. Although they are possessed of the purest benevolence and the most melting kindness, yet they will praise and glorify God when the smoke of the torment of the wicked ascendeth up forever and ever. “Who is like unto thee O Lord among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders”?

III. That God will appear “glorious in holiness,” in the everlasting punishment of the wicked, appears from the fact that he was glorified in the sufferings of Christ. “Father, glorify thy name,” was the prayer of our Saviour in full view of all the agonies he was about to endure; and then there “came a voice from heaven, saying, I have both glorified it and will glorify it again.” Now, *if God was glorified in the sufferings of the innocent who was substituted for the guilty, it is clear that he will be glorified in the sufferings of the guilty themselves, who scorfully reject the substitute.*

The sufferings of our Lord were penal. They were the consequence of sin; not his own, for he himself was “holy, harmless and undefiled,” but

of the sin of those for whom he died. He "drank of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," that he might satisfy the law and become "the end of it for righteousness to every one that believeth." The dignity of his character gave importance and efficacy to his sufferings, and in a manner which displays the wisdom of God, by showing the value of his law, the indissoluble connection between sin and misery, and his fixed purpose not to pass it by without satisfaction. The holy attributes of his nature could not gather into a deeper frown of indignation against sin by the everlasting punishment of the wicked, than they did in the exceeding sorrow of the Redeemer's soul, and the unparalleled sufferings he endured. The moral impression which they have produced with respect to God's inexorable justice, his invincible hatred of sin, the necessity of punishment, and his inflexible purpose to maintain the severities of his law, could not be heightened. Sinai never uttered more angry tones against rebellion, than did the agonies of Calvary. Those then who reject its proffered mercy, must be forever cut off from all hope of sinning with impunity. This impression would be destroyed, and none of these glorious truths would radiate from the Cross, if it extended salvation to the impenitent. If God ap-

peared glorious in holiness in pouring out the vials of his indignation upon the head of his innocent Son, because he was "numbered with the transgressors," and "bare the sin of many," he will appear glorious in holiness in the everlasting punishment of those who refuse to be won to holiness by the reforming and redeeming expedient of his atoning sacrifice, concentrating as it does, the "wisdom and the power of God."

IV. That God will be glorified in the destruction of the wicked, appears from the relation that subsists between God and man. We will confine ourselves to a single thought. Between us and God there are the relations of a lawgiver and subject. What ought to be the conduct of God towards us in this relation? What does reason teach us that the fitness of things requires? He is bound to give us equitable laws, and righteously to maintain them. It is inconsistent with his character as a legislator and with our character as free and rational beings, that he should lay a force upon our wills and constrain obedience.

"Our voluntary service he requires,
Not our necessitated."

Says Robert Hall, "All moral government has its foundation in the suitability of its laws and motives to regulate and influence a creature endued

with reason, understanding, and volition. All that is necessary in the government of such a creature as man, is that the law should be equitable, and that man should be originally possessed of faculties which render him capable of obedience. Were we to go farther, and suppose that the governor is obliged to see his law fulfilled, this would make him accountable to his own law, while the accountability of the creature would be destroyed. If the creature, besides having a righteous law and powers capable of obedience, must also be kept from the possibility of disobeying, the rule would return back, and become binding upon him that gave, rather than upon him who received it." It will readily be perceived then, that God is under as much obligation to exact satisfaction for disobedience, as he is to give us laws suited to our nature and condition. The glorious holiness of God appears as much in punishing transgression, as in giving us a law in itself "holy, just, and good." When these things are considered, together with the clear manifestations of the sinner's guilt, which will appear at the judgment, we cannot doubt that God will appear infinitely glorious in pronouncing sentence of condemnation upon the incorrigibly wicked.

We have all read of instances where persons have been arrested for crime, concerning whom

there was a deep conviction on the public mind, and a strong probability that they were innocent. Such persons have been tried, and when, upon insufficient evidence, they have been pronounced "guilty," the verdict has been received with loud murmurs of dissatisfaction, and marked tokens of displeasure. When such persons have been executed, the government, in the eyes of the community, has been dishonored, its power weakened, and a real injury inflicted upon society. On the other hand, when bold and daring offenders have been arrested, concerning whose guilt there existed not a doubt, and when upon the clearest evidence they have been pronounced "guilty," the verdict has been received with *eclat*, and sentence has been executed upon them with an universal burst of approbation:—the government has been honored, good secured, and law and righteousness maintained. Now in the final condemnation of the wicked, the evidence of their guilt will appear so plain, so aggravated, so great,—the kindness shown them will appear in such a light, and their obstinacy will look so unreasonable, and their condemnation will seem so necessary, that it will meet the hearty approbation of all the holy throng that witness it. God will appear "glorious in holiness." What! pardon rebels who have refused pardon? who through a long life of probation have

trampled upon law, trampled upon the gospel, trampled upon Christ, trampled upon the Spirit, trampled upon truth; who have stopped their ears to the voice of warning and entreaty, who have "hardened their necks against reproof," and put at defiance all the means of infinite mercy to reclaim and save them? All heaven would stand aghast. No; when sentence is pronounced, the angels will cry, "Let them be anathema!"* All the attributes of God will appear in perfect harmony, and shine with ineffable brightness.

Righteous laws and a righteous administration honor, just as bad laws and a bad administration dishonor a government. Suppose a government, as we are told is the case in Spain, where the witness of a crime is shut up in prison until the trial of the criminal, which is often delayed for a great length of time. The influence of such law and administration is, that whenever the cry of murder is heard every man flees into some dwelling to escape noticing a crime, that he may also escape imprisonment as a witness. In addition to this, suppose that in this same government the assassin may escape punishment by the payment of a sum of money? Such a government appears weak, unjust, and contemptible. It gives facility to crime—it ministers to rebellion. On the other hand, where the commission of crime can scarce-

* 1 Cor. xvi. 22. Gal. i. 8, 9. Jude 14, 15.

ly escape detection and a just punishment, and where life, and property, are guarded by penalties proportioned to their value, the government stands high in the praise of the civilized world. Every one perceives that there is a righteous consistency in such proceeding between the governors and the governed.

Suppose a sovereign bestows equal honors and favors on the bad and unworthy, that he does on the good and worthy; the man of blood receives equal approbation with the man of mercy, the man who sells his official decisions, the same marks of honor with him who "shaketh his hands from holding of bribes"; does such a magistrate appear honorable? Is there any harmony or fitness between his conduct and his relation to the community over which he presides? But suppose a sovereign, on the other hand, who, while he bestows suitable rewards and honors on the faithful and honorable, is vigilant in seeking out those who are scattering abroad misery and corruption; who deals out justice with an even hand to the man of perjury, the man of bribes, and the man of blood. Does he not appear honorable, and cover himself with glory just in proportion as he distinguishes between the good and the vile, and renders to all according to their personal rights and demerits? Just so God appeared as a holy and righteous sov-

ereign in destroying Pharaoh and in saving Israel, in destroying the antediluvians and in saving Noah, in destroying Sodom and in saving Lot; and just so he will appear "glorious in holiness, fearful in praises, and doing wonders," in finally saving the righteous and punishing the wicked.

V. God will be glorified in punishing the wicked, because it will be seen, that in sentencing them to "everlasting fire," he has sentenced them to the only place in the universe for which they are prepared.

In the other world there are but two states, the one that of holiness and happiness, and the other that of sin and misery. For the holiness and happiness of heaven they are no more fitted than a blind man is fitted for sights of beauty, or a deaf man for sounds of harmony. They will be found fitted for destruction only. In this world they have brought forth no fruit, nor would they in heaven. Here they have cumbered the ground, and so they would the soil of paradise. It is just as easy to comply with the terms of salvation here, as it would be for them to enjoy salvation in heaven; and if they can find no happiness in doing what God bids them now, they can find none in what God shall bid them hereafter. If the appearance of holiness is distasteful and casts a gloom over them here, the full blaze of it in heav-

en would come over them like the chill of death. If what they have seen and heard of God, and if the means which he has employed, have failed to prepare them for his presence and glory, what they would see of him in heaven would fail to do it; for they would see more clearly those glorious attributes and works, which have called forth their dislike, and roused their enmity. If no change of place or circumstances have made it any more easy for them to repent, believe in, and love God, merely removing them from this to the other world would not do it. Heaven would not afford them as much happiness even as the Sabbath and the sanctuary, or the meeting of prayer and praise, because in heaven there will be more of that which renders these things distasteful. Through their whole period of probation they have consorted with the enemies of God, have avoided his presence, have disbelieved and hated his word, have disrelished his Sabbaths, have profaned his name, have disputed his truth, have condemned his holiness, opposed his work, and turned their backs upon his heaven and upon all the spiritualities of his service. There is no place in the universe for which they have fitted themselves, but hell. They have diligently cultivated its spirit, learned its dialect, engaged in its business, and, like dry fuel, are fitted for its flames. Violence

would be done to their moral natures, to send them any where else. Were there not a harmony of spirit and feeling between them and the devil and his angels, God would not send them to the place prepared for them. They are good for nothing but to be cast into the fire. By sending them there God will display his holiness, and his love for the happiness of the intelligent universe. They may serve as a warning against the arts of every seducing spirit upon other beings. There will be nothing like malice or want of kindness, or any weakness that may dishonor a human magistrate, in punishing the wicked with everlasting destruction. There will be a perfect harmony and fitness between his conduct and the relation he holds to them that are cast off. They are fitted to destruction—fitted to it, in despite of all the benevolence and mercy of God to save them from it—in despite of means which have filled the angels with wonder and admiration. “Who is like unto thee O Lord among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders”?

VI. God will appear glorious in holiness in sentencing the wicked to everlasting punishment, because at the judgment the evil nature of sin will be fully developed.

Sin will not then appear, even to sinners, as it

does now. Every extenuating circumstance will be removed, and all the darkness with which it envelops itself will be dissipated. It will lose its power of deception. It will be brought forth from its hiding place, and the light of eternal day will be poured upon it. Its end will be manifest, and all the evils, which it is in its nature to produce, will be developed. When the light of heaven shall be seen "pouring a flood of glory from its wide, open gates, spreading continual meridian day far and wide through the regions of ethereal space," which sin, if unrestrained, would have turned into the blackness of darkness forever, when the songs of the redeemed and of the angels shall be heard in sweetest harmony, enrapturing with their melody the spirits of the just, which it was the aim of sin to silence, and to send forth in their stead lamentation and wailing: when the peace and joy every where diffused through all the hosts of the obedient shall be seen, which sin would have turned into weeping and gnashing of teeth; when the glory of God shall appear, shining with such ineffable brightness, as that suns and stars shall appear only as small particles proceeding from it, and embodying all the happiness of intelligent being, at which sin lifted its daring and destructive hand, then will its hatefulness and its malignity be seen, and the glory of God will be

manifested in barring it with gates of adamant from the celestial city.

Should the great Judge of all, when about to pronounce sentence upon the wicked, ask of the holy multitudes assembled to witness the dread proceeding, "Shall sentence of eternal condemnation pass upon this class of intelligent beings? have I exercised sufficient benevolence and mercy towards them? is there any thing that I can do that I have not done to redeem them?—my Son, the brightness of my glory, has died, my Spirit has strove with them, my Providence warned, and my messengers entreated, but they have proved incorrigible:—say, ye redeemed, say, ye angels, say, all ye holy throng, shall sentence pass, or shall they be set at liberty to carry their work of moral desolation and death throughout my vast empire? With hearts throbbing with enmity towards me and my government, say, shall they be received among you? Remember, there are no means more powerful to correct them than what I have employed, consistent with their character as rational and accountable beings;—say then shall the pit close upon them and stay the further progress of rebellion forever"? What voice do we hear? "Give them according to their deeds and according to the wickedness of their endeavors; give them after the work of their hands, ren-

der to them their desert.”* And when sentence is passed, and they are cast into the “lake of fire which is the second death,” and the “smoke of their torment” ascends, will not one voice of approbation and praise proceed from them all, “Amen, Alleluia”? “Who is like unto thee O Lord, glorious in holiness, fearful in praises, doing wonders”?

From our subject, thus illustrated, we will make a few concluding remarks.

1st. We see that God will lose nothing in the destruction of the wicked. No gem will be taken from his crown—no lusture from his diadem of beauty. He will be as much glorified in the destruction of those that perish, as in the salvation of those, who, as “brands plucked out of the fire,” will be kindled up to shine as stars forever and ever. A magistrate is as much honored¹ in punishing offenders as in protecting the good. Should he fail to accomplish either the one or the other, he would sacrifice his honor. His honor is perfected by visiting offenders with condign punishment, and by rendering to the sober and upright suitable protection and rewards. God can glorify himself in the salvation of all, if they will embrace the mercy offered them: if they refuse, he will glorify himself in their destruction. Will

* Ps. xxviii. 4.

any one then adopt the language of unreconcilable dislike, and say, "If God will be glorified in my destruction, I shall have no reason to complain?" No; you have no reason to complain of God, and never will have; but you will have infinite reason to complain of yourselves that you have made your destruction necessary; yes, you will complain, and complain forever, when your flesh and your body are consumed, saying, "How I hated instruction, and my heart despised reproof."

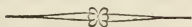
2. Sinners, in a future world, will not have the consolation of being regarded as unfortunate beings. Such considerations have often carried consolation to the bosoms of the really unfortunate. They have found some support amid their sufferings from the sympathies of the community. But sinners will feel themselves, and know, that they are regarded by all the good, as criminals whom justice and benevolence would not suffer to rove amid the green fields and flowers of paradise. Criminals have often held up their heads, and been cheered with hope previous to conviction, but when the stigma of guilt has been fixed upon them, and loud murmurs of condemnation have greeted them from every quarter, and every countenance has pronounced them guilty, they have sunk in utter despair, and their crimes have ap-

peared in such a terrible light, as to appal and overwhelm them. The wrath which the impenitent will endure, will be "without mixture" of any consideration to cheer and support them. That they have destroyed themselves will be a thought not the least painful, amid the overwhelming reflections which will harrow up their souls.

God now entreats and commands all men to let him glorify himself in their salvation; and I ask, my dear friends, with sincere desires for your holiness and happiness, Will you? will you become a shining gem in the Saviour's crown? Will you enter upon the path that conducts to an unfading inheritance of glory? Will you renounce the world and sin, for heaven and holiness? Will you leave the enemies of the cross, and come over on the Lord's side, and confess him before men, that he may confess you before his Father and the holy angels? O go into your closet and return an answer to Him, who with melting tenderness asks, "Why will ye die?"



LECTURE XII.



UNIVERSALISM REJECTED BY THE PIOUS.

EZEKIEL xiii. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

THESE words the prophet Ezekiel was directed to address to "the daughters of his people," who, together with the prophets, were crying peace to the wicked, to whom there was no peace. The sincerely pious were afflicted and made sad by the ruin, which they plainly saw such a course of proceeding would bring upon many. Knowing the nature and influence of divine truth, they well knew that the prophets spoke not the word of the Lord, but "out of their own hearts." Having "their senses exercised to discern both good and evil,"* the righteous very readily distinguished

* Heb. v. 14.

between truth and falsehood. So Jesus Christ testified before Pilate, "Every one that is of the truth heareth my voice."* Speaking of himself as the good shepherd he says that his sheep hear and know his voice, and "a stranger," says he, "they will not follow; but will flee from him; for they know not the voice of strangers." By the voice of Christ, we understand, his words. Christians know them. They approve and love them. However specious errors may appear, they want the sweetness, richness, and heavenly savor of divine truth. They are "unstable souls" who are beguiled by them. They are children, untaught in the school of Christ, who are "carried about by every wind of doctrine." The great truths which Jesus Christ came to establish so enter into the experience of christians, and are so well adapted to all their wants and feelings, that they quickly catch and know the sound of them, and readily distinguish between them and the "doctrines and commandments of men."

The words of our text are peculiarly calculated to describe the feelings with which christians regard the dogma of universal salvation. When they hear of its being promulgated it makes them sad, because they know it strengthens the wicked in their wickedness, and keeps them from turning

* John xviii. 37.

from their evil way. They regard it as a moral poison, which, if left to work its natural results, is destructive of holiness, and happiness, and final salvation. They cannot see such a cup of poisonous sweetness put to the lips of men without horror. To men in their unconverted state it is perfectly agreeable. It is an anodyne to their fears, an opiate to their consciences, a tonic to their hopes, and a stimulus to all their unholy propensities and passions. Those who embrace it are "as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or, as when a thirsty man dreameth, and behold he drinketh; but he awaketh and behold he is faint, and his soul hath appetite."* So these, when they awake to eternal realities, will find themselves "wretched, and miserable, and poor, and blind, and naked." All their expectations are a dream.

It is a fact, worthy the most serious consideration, that the sincerely pious universally repudiate the whole system of Universalism. Indeed, the doctrine of an instantaneous and radical change in man's moral nature is treated by Universalists as an idle tale. None of those truths which take hold of a sinner, and arrest him in his course of sin, and beget in him a love of God and holiness,

are believed, or taught by them. They may have what *they* call piety. To any sober, moral man among them, they will point as a pattern of what they call godliness. But orthodox christians cannot find, in any of them, those peculiar views and feelings which designate a man as a child of God,—no deep sense of the odiousness of sin, no thirsting after holiness, no warm and animating love to Christ, and firm reliance on his atoning sacrifice for salvation, and no tender compassion for souls, with corresponding efforts for their salvation. As soon as any among them are convicted of sin and converted, they unhesitatingly leave the ranks of Universalists, and look upon their doctrines as irrational, criminal, and destructive. They mourn over those corruptions which first led them to embrace it, and they grieve exceedingly to know that it is taught and believed by others. Let a Universalist go into any christian society and preach his doctrines, and at once it casts a gloom over all the pious. It makes them “sad.” And it is not a hypochondriacal affection: there is good reason why the righteous should be sad when they witness the promulgation of such sentiments. To this point we will attend.

I. The righteous are made sad by the promulgation of the dogma of universal salvation, because it is not true. “What!” says a Universa-

list, “ does it make the heart of the righteous sad to hear that all men are going to be saved ? What a heart must that be that is made sad by such joyful tidings ? ” Stop, my friend. The heart of the righteous is made sad, because such a declaration is false, and the salvation of many is endangered by it. Suppose a pestilence were raging, and it were clearly ascertained that there was but a single article in the whole compass of *materia medica*, that would subdue the disease and save its victims. Suppose an individual should come into this community, professing to be a physician, and persuade many to believe that there was no danger to be apprehended from the pestilence, that there was no necessity of using the article in question, and that, if the disease were let alone, it would work its own cure. Would it not make the heart of the benevolent sad to hear such an error propagated, which would certainly prove destructive to all who should believe it ? Now a dreadful moral disease is raging in our world, which, if not cured, issues in all the horrors of the second death. It is clearly ascertained that a timely application, by repentance and faith, to the blood of Christ alone, will effect our deliverance. Universalists say that there is no danger of a fatal issue—that the disease will work its own cure, if no application is made to the blood of Christ. Ma-

ny believe it, and in consequence perish. This is what makes the hearts of the righteous sad. The dogma of universal salvation is false, utterly false, —without the shadow of any thing to support it. That there is nothing to sustain it in scripture, or reason, or the analogy of nature, we have endeavored to prove, and we think have proved it to every candid mind.

That the wicked are not punished in this life according to their deserts, is not only proved by the plainest scripture testimony, but by facts. They often prosper in the world, and enjoy all that unregenerate hearts can wish through a whole life time. They receive their good things in this life, —all the good things they will ever receive. After death, comes the judgment. It is the final end of sinners, and not any circumstances of their life time, which will evince their folly and God's anger towards them.* The final end of the righteous will also show that, notwithstanding their trials, they have chosen "the good part which never shall be taken away from them."

II. The promulgation of Universalism makes the heart of the righteous sad, because it "strengthens the hands of the wicked that he should not return from his wicked way." Its direct influence is to encourage men to continue in impenitency and unbelief, to neglect the salvation of their souls,

and disregard all the claims of God. It never awakens the consciences of men, nor arouses them to a sense of guilt, nor constrains them to restitution. Men embrace the system, not because it commends itself to their understanding, but to allay their fears, and sustain themselves in their wickedness. Why else, should they embrace it? The gospel freely offers salvation to the penitent and believing. It puts it within the reach of all who are willing to turn from their sins, and embrace its doctrines, and practice its duties. This they are unwilling to do, and they cannot live in peace in their evil course, with the judgment and an awful retribution before them. What shall they do? Universalism meets them with the promise of peace and salvation, let them do what they will. It is just what they desire. It levies no tax upon their corruptions. The only consideration, which has weakened their hands in rebellion, it removes. Men are very easily persuaded to believe what they wish to be true. And in the belief of Universalism no one ever thinks of turning from his own chosen way. The course of sin is too promising, and too agreeable to one's unrenewed nature, to be abandoned without forcible and substantial reasons. Universalism offers no such reasons. It is because the way of salvation revealed in the gospel requires them to break off their sin,

that they reject it. Universalism makes no such demand. The belief of it strengthens them in their wickedness. Why should it not? If it did not, it would present a point in the philosophy of morals very difficult to be solved. Like causes produce like effects. That the promise of transgressing human laws with impunity, or with the prospect of no other punishment than the remorse of one's own conscience, would strengthen the hands of offenders, every one perceives; and that it should not produce the same influence in reference to the divine law would be very strange. The righteous cannot see such influences put in operation without feeling sad. Men are naturally so much in love with sin, and so unwilling to part from it, as to render their conversion very doubtful; but when they are strengthened in their wickedness, by the promise of life, their case is rendered still more hopeless.

III. The promulgation of Universalism makes the heart of the righteous sad, because its influence goes to lead men to destruction.

How has the belief of it by our first parents blighted the joys and blessings of our world! Strange that any individual can be persuaded to believe the doctrine of universal salvation, when it is so exactly in accordance with the language of that "old serpent, the devil," to our first mother.

It seems to have been a principal cause of the destruction of the rich man in the gospel. This we gather from his discourse with Abraham. He plainly intimates his fixed belief that if his five brethren could be persuaded to believe that there was a place of torment in a future state, they would endeavor to avoid it. Had he believed it, therefore, he would have "framed his doings" to turn away from it. There are probably many thousands, who are unwilling to acknowledge themselves Universalists, because of the general character and standing of that community, who are more than half believers in the doctrine. It serves to keep them out of the way of the means of grace, quiets their fears, and renders them impervious to the truth. It is as certainly a plain and open way to destruction, as the cordial belief of the truth is a plain and open way to salvation. As a confirmed and hearty belief of the truth makes one's salvation sure, so a confirmed and hearty belief of this dreadful error will make one's damnation sure. It is most obviously one of those "strong delusions," to which God sometimes gives some men over, "that they may be damned," on account of their obstinate and wilful rejection of the truth. No man, who desires the salvation of his fellow men, can hear of this doctrine being preached, and see men embrace it,

without feeling sad. There is no system of error, the settled belief of which, will more certainly lead men to damnation. In just the proportion that we desire the salvation of our fellow men, shall we mourn, and weep, and be in heaviness, to see men taken in this snare of the devil.

There can be no salvation where there is no deliverance from sin. What is salvation? It is said of Christ, "His name shall be called Jesus, for he shall save his people *from* their sins." "Unto you first," said Peter to the Jews, "God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."* Deliverance from sin is the great blessing of the gospel. It is incipient salvation: it is the beginning of that great salvation which shall be perfected in heaven. To the heart of every christian this is the greatest blessing conceivable, It enters into all their prayers, their hopes, their joys, and will be the crowning triumph of all their conflicts. Universalism brings no such deliverance. No one will pretend that the the belief of it has weakened his love of sin, or delivered him from its power. It belittles sin, and denies it to be deserving of any other punishment than the miseries of the present life. Alas, —it is called universal salvation, but where is the

* Acts iii. 26.

salvation that it brings? Where is the individual who will say, that since he was induced to embrace it, sin has appeared exceedingly odious, that he has panted for deliverance from it, and has maintained a daily and hourly conflict with it? Will any one say that the belief of Universalism has caused him to “hunger and thirst after righteousness”? that it has made holiness appear indescribably beautiful, so that, if heaven were not a place of holiness, it would lose all its glory, and be destitute of every thing which now makes it the object of his fervent expectations and desires? No one will pretend that Universalism produces these results. Where then is the salvation it talks of? If it brings no present deliverance from sin and misery, who will trust it for a future deliverance? Its legitimate influence is, to keep men under the curse of the law. This position is capable of as clear a proof, as that light and heat follow from the presence of the sun. It is proved by its nature—it is proved by facts. Call it *universal salvation*! Call evil good, call darkness light, call bitter sweet, with the same propriety. Call it any thing but salvation. Its nature, and well known influence, is to destroy. Like the first preacher of it, it goes about seeking whom it may devour. It helps to keep men in unbelief, so that they are “condemned already,” and it

helps to carry men into the other world in unbelief, so that "they shall be damned." The righteous perceive this—they perceive that Universalism leads its victims in the broad road to destruction, and it makes them sad; they regard sin as the greatest of all evils, and they perceive that Universalism belittles sin, and it makes them sad; they regard deliverance from sin as the greatest conceivable blessing, and they perceive that the influence of Universalism goes to establish the dominion of sin, and make sure the damnation of its victims, and it makes them sad.

IV. The promulgation of Universalism makes the heart of the righteous sad, because it makes the atonement of Christ, not the "wisdom of God," but a piece of folly.

Mary was sad at the sepulchre. "Woman, why weepest thou"? said the angels. "She saith unto them, because they have taken away my Lord, and I know not where they have laid him." Universalism takes away the Lord. If its influences were unrestrained, and universal, it would do to Jesus Christ what the Jews contemplated at his crucifixion: it would blot out all that is precious in his name. It would roll a great stone at the door of the sepulchre, which angels could not move, and prevent forever the triumphs of the cross. It aims a blow at the foundation of all the

hopes, and joys of the righteous. Say not that I am severe. I am speaking of sentiments, not men. I would, indeed, that I might speak a dagger through the heart of a system, which itself aims daggers at every truth which christians hold most sacred. Universalism denies the divinity of Christ,—it denies that he and the Father are equal,—it denies the necessity and efficacy of his atoning sacrifice to satisfy justice, to magnify the law, to exhibit God's holy hatred of sin, and finally to save those who apply to it by repentance and faith. Is not this taking away the Lord? Is not this making the atoning sacrifice of Christ the foolishness, and not the wisdom of God? Universalism says that the wicked can be, and are, punished all that their sins deserve, in this life; and being here punished for their sins, they may claim heaven as a matter of right and justice. It, in reality, counts the blood of Christ an unholy thing, and tramples it under foot, and denies that it has any more virtue to cleanse and save from sin, than the blood of a prophet, or an apostle. I do not aver that all who are inclined to believe in the dogma of universal salvation, say, or fully apprehend, that such is Universalism. But I say that such are the sentiments of its leaders, and the legitimate results of its main position. If any point is denied I hold myself ready to prove it by the

clearest evidence. It makes the heart of the righteous sad to see the wisdom of God treated as folly—to see Jesus Christ crucified afresh, and spit upon and put to an open shame, and souls turned away from the only name given under heaven whereby we must be saved, and hunted from the only foundation on which we can with safety build a hope of heaven.

V. Universalism makes the heart of the righteous sad, because it grieves the Spirit of God. Without the Spirit it is impossible to make in the heart of a sinner a deep and effectual conviction of sin. No human instrumentality can “convince of sin, of righteousness, and of judgment.” The Spirit alone can pour such light upon the mind, as to show a sinner clearly the vanity of the world, the beauty of holiness, the odiousness of sin, and the excellency and importance of divine truth. No agency but the Spirit can work repentance and faith in the heart of man, and effectually turn him to the Lord. Without the Spirit of God to convict, and convert, and sanctify, and save, our whole race must perish in their sins. Such are the teachings of the Scriptures. Every sincere christian is feelingly and deeply convinced of these truths.

Universalism denies the necessity of the Spirit’s influences, and maintains that the light of human

reason is sufficient to guide men into all necessary truth. It denies that man is so depraved as to need any such agency as that of the Spirit to convict and convert. Universalism regards all conviction of sin, and deep sorrow for it, as fanaticism. To those who have fully embraced the system, all talk of the Spirit's influences is madness. The Spirit must, and is, grieved by such undervaluing and denying of the necessity of his influences. If a sinner, who is wrought upon by the Spirit, is led to give heed to the teachings of Universalism, the Spirit leaves him. He loses all his convictions, and falls instantly into a careless, unconcerned state. This fact has been so often witnessed, that no intelligent christian, who has been observant of such influences, doubts it for a moment. It is not thus in relation to christian churches. A sinner may be convicted of sin under the preaching of a minister of one christian denomination, and his convictions may be deepened under the preaching of a minister of another denomination: because they all depend for success upon the same Spirit. It makes the hearts of the righteous sad to witness the Spirit grieved, and driven from the hearts of sinners, by the promise of life and peace to those to whom God has said there is no peace, and to whom he has com-

manded us to say, "O wicked man, thou shalt surely die."

VI. Universalism makes the heart of the righteous sad, because it never begets a spirit of prayer, but disinclines to the practice of it all those who embrace the system.

Prayer is a distinguishing mark of a true christian. As soon as Saul was converted it was said, "Behold he prayeth!" It is not only the duty of all men to pray, but christians regard it as a high and agreeable privilege. If we love God, it is perfectly natural that we should delight in holding communion with him. It is evidently made a condition, or means, in scripture, of receiving the blessings of his grace. No duty is more frequently insisted upon, and no man can be regarded as a christian who neglects it. But whoever heard of a prayerless man becoming inclined to prayer by embracing universal salvation? Private and family prayer is very generally neglected by those who embrace it; and by those who are confirmed in the belief of it, it is universally neglected. There are many who cannot soon rid themselves of all the happy influences under which they have been educated; and, as they are not quite confident that the system is true, they occasionally pray. But it is a well known fact that if a man has been in the practice of praying in se-

cret, and in the family, and in the social prayer meeting, he discards all these practices as soon as he embraces the sentiments of Universalism. As christians delight in prayer; as they believe it important and useful; as they regard it pleasing to God, and as they suppose no soul will ever be saved without prayer, it makes them sad to witness the prayerless influence of Universalism.

VII. Universalism makes the heart of the righteous sad, because it never begets a spirit of tender compassion for souls. Indeed such a spirit is utterly repugnant and opposite to the entire system. Why should Universalists feel concerned for the salvation of souls, when they profess to believe that all men are sure of salvation? It would seem ridiculous to themselves, to have "great heaviness and continual sorrow of heart" for sinners, because of their exposure to divine wrath. It would be a perfect solecism. They cannot say that it is their "heart's desire and prayer to God" for sinners that they may be saved, because it would be a contradiction of their system. They believe all sinners will be saved, without any desire or prayer, on the part of any one.

Universalists indeed pride themselves on, what they call, their benevolence. They think they manifest superior compassion for souls, because they contend that all souls will be saved. But alas,

their's is "the tender mercy of the wicked"—it is "cruel." They must themselves acknowledge that if their system is false, it is the high road to ruin. If it is true, it is strange that none but the wicked should see it—strange that all the inspired penmen should speak in such a manner that the whole christian world should be led to disbelieve it—strange that it should find no support in the annalogy of nature, or in the understanding of man. The benevolence of which they talk, is a benevolence subversive of all order, and law, and government, and utterly opposed to the benevolence of God. Their benevolence has no reference to the lawgiver, nor to the good of society; it looks only at one object—deliverance from punishment. That is not an enlightened benevolence which would snatch a criminal from the hand of justice: that is not an enlightened benevolence, it is unrighteousness, that would throw open our prison gates, and let loose upon society a band of unreformed men to prey upon its interests. The benevolence and compassion of which they talk, every man must see, is entirely different from the benevolence and compassion of Bible saints. We hear them saying, "Horror hath taken hold upon me because of the transgressors": "Rivers of water run down mine eyes, because of the wicked that forsake thy law": "O that my head were

waters and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." "It is my heart's desire, and prayer to God for Israel that they may be saved." "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for my brethren, my kindred according to the flesh." Universalism never begets such a spirit;—it produces no revivals—it is instrumental in the conversion of no souls—it gathers not into the kingdom of Christ, but scatters abroad. It makes the heart of the righteous sad.

There are many other reasons why the promulgation of Universalism makes the hearts of the righteous sad, but we forbear to dwell upon them.

To draw our remarks to a close, we ask, whether, if the doctrine of universal salvation were true, it would be rejected by all men as soon as they are converted? Many among Universalists have been taken hold of by divine truth, and experienced a change of heart, and, without an exception, they have immediately left their ranks. Many teachers of Universalism have been brought to see the error of their ways, and to turn unto the Lord, and, like Saul when he was converted, they have immediately turned all their powers to build

up the faith, which, while Universalists, they had labored to destroy. There is a peculiarity *in all christians*, of all denominations, by which they understand and know one another. That peculiarity is *never* found in the ranks of Universalism. Indeed no man can be a christian, and believe in the doctrine of universal salvation. A christian must love God's law—not its commands only, but its penalty. A christian must love the gospel, not only the salvation it brings, but its sanctions. *A christian must be reconciled to God.* Now if the sanction of the law and gospel, is everlasting punishment, and it is true that God will inflict endless misery upon the finally impenitent, then a Universalist cannot be a christian, because he loves no such sanctions, and plainly says that he loves no such God. If then none but the unconverted embrace the doctrine of universal salvation, does not this circumstance sufficiently reveal its original? Were it of God, the people of God, the great mass at least of those who stand out in bold relief as his children and servants, would embrace it, and contend for it. Who then will be willing, for a single moment, to think of settling down upon a system, embraced and believed by the notoriously wicked, and rejected by all devout, praying, and godly people?

It is sometimes said by Universalists, that “all

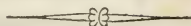
christians wish their system true ; and if their benevolence leads them to desire it, God's benevolence, which is greater, will certainly make it true." But it is a great mistake to suppose, that all christians desire it to be true :—*no christian can understandingly wish it to be true*, for it would be unreconciliation to God :—it would be wishing that God would not do, what he has plainly told us he will do. Every christian sincerely desires all men to repent, and come to the knowledge of the truth, and be saved ; and God himself desires it ; but no christian wishes God to save those whom he has most explicitly told us he will not save. No christian wishes that he himself might be saved in impenitency and unbelief. Salvation from sin, indeed, is more the object of his desires and prayers, than salvation from punishment. No christian ever prays God to save man in impenitency and unbelief. If any one wishes God to save all men—those who die in their sins, together with those who repent and turn—he has not the Spirit of God, nor the mind of Christ. He is unreconciled to God.

The announcement of Universalism makes all sincere christians stand aghast, as at the appearance of the faithless among the faithful. It sends a chill over them, like the approaching shades of death. Like the fleshless old man, with the hour-

glass and scythe, it cuts down all that comes within its influence. Its footsteps are marked by desolation. It is seen as a dark, dense cloud, highly charged with lightning and storm, and wo to the family, or neighborhood, upon which it descends. We know "it smiles and smiles," but its smiles are death. It has the serpent's power to charm. There is melodious sweetness in its voice, "Thou shalt not surely die;" but that charm makes the death of its victim sure. Suffer then a word of exhortation. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."*

*Prov. iv. 14-19.

LECTURE XIII.



THE IMMUTABILITY OF MAN'S MORAL CHARACTER AND
CONDITION IN A FUTURE STATE.

REV. xxii. 11. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

IN this world every thing is given to change. Nothing is fixed and permanent. Seasons change, the times change, governments change, families change, friendships change. On all the works of man, and on all things that pertain to him, MUTABILITY is legibly inscribed.

We are to-day, perhaps, enjoying all that heart can wish : our bodies are vigorous, our spirits gay, our friends numerous, our means of gratification diversified and accessible at all times : soon the scene may be changed, and we may be cast down from our pinnacle of happiness, our honor may be laid in the dust ; we may be languishing

on a bed of sickness, and deprived of every earthly enjoyment. Whatever it be which now constitutes the basis of our enjoyment, it may soon become a "spear on which our peace shall bleed, and our hope expire." At one time, we may be rejoicing in the downfall of our enemy, or in the prospect of his speedy ruin,—at another, he may rise from oppression like an eagle, and mock at our calamity. How many a Haman has been executed upon the gallows which he had erected for a Mordecai. "Rejoice not, when thine enemy falleth, and let not thine heart be glad when he stumbleth : lest the Lord see it and it displease him, and he turn away his wrath from him."* At present we may be rolling in wealth, and luxury,—our table may be loaded with the fruits of the earth, the riches of the sea, and the fowls of heaven,—every thing may be contributing to our happiness ; and anon, one spark of fire, or some sudden reverse of fortune, may doom us to poverty. One day, our children may be in health and a large circle of friends may be studying our happiness,—another day, one messenger may follow another, as in the case of Job, to tell in our ears, their lone tale of sorrow. Like David we may be thrown into the depths of wretchedness, by the child who should have been our solace under in-

firmity and age. At one time, we may be honorable in our own eyes, and in the eyes of others; at another time, some barbed arrow of slander may lay our honor low, and embitter all our comforts. To-day you may be the picture of health and vivacity, you may feel your nerves to be like iron and your sinews like brass; to-morrow, disease may seize you like a lion his prey, and your strength may wither like the green herb. To-day you may be sinning, in the expectation that you shall at some future period repent;—to-morrow, possibly, you may like Nebuchadnezzar be deprived of reason, or like Pharaoh be sealed up under final impenitence. To-day your prospects for future life may be animating and bright;—to-morrow, not a star may break the gloom and darkness which shall overspread you. Those who are on the summit of fortune's wheel to-day, to-morrow may be at its base. To-day you are alive, to-morrow you may be dead.

Every thing in this world is uncertain and changing. This mutability constitutes, in part, our misery, and, in part, our hope. It is our misery, because the fickleness of fortune, as it is often termed,—the consideration that our prosperity and joys may change, forbids our confidence in them, and embitters our comforts. It is our hope, that we know the day of prosperity may be set

over against the day of adversity. Were every thing fixed and permanent here, we should despair of man's renewal into the divine image. He that is unjust may now become just; he that is filthy, pure; and he that is unholy, holy; but every thing beyond this life is fixed:—in another state there will be no changes. He who enters upon that state filthy will remain filthy, and he who is there found unholy will continue unholy forever.

The immutability of man's moral character and state in a future world, shall constitute the theme of our lecture this evening. The direct scripture proof of this position, has been attended to in our former lectures. Indeed, all our arguments in proof of the endless punishment of the wicked establish this point. To a few thoughts, not fully considered elsewhere in their bearing upon this point, we now invite your attention.

I. That there will be no change of man's moral character and condition in a future state, is evident from the fact, that *probation is limited*.

A man's future state commences at the moment of his death. Probation, in its very nature, must be limited. *Unlimited probation* is a contradiction in terms. That man has a state of probation, will not be disputed by any one but an infidel. No one, who has any confidence in Bible

testimony, can dispute it. All the providences of God, all the offers of salvation, the strivings of the Spirit, the appointment of a ministry of reconciliation, the appointment of a future judgment,—we had almost said, every page of holy scripture, is corroborative of this fact. This period, we say is limited,—it must be limited,—it cannot be continued without end. Where then are its natural bounds? It must be seen by every one, that the bow of its promise and hopes stretches only from the cradle to the grave. Its broad arch covers the period of human life. Beyond the grave it cannot extend. There is no point, to which it can be limited, beyond the grave.

That probation is confined to the present life is obvious, from the very great stress which every where in scripture, is laid upon the present time. “*Now* is the accepted time, *behold now* is the day of salvation.” “To-day, if ye will hear his voice, harden not your hearts.” “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” “Whatever thy hand findeth to do, do it with thy might, for there is no work, nor devise, nor wisdom, in the grave whither thou goest.” It is also obvious from what our Lord said of Judas; “it were good for that man, if he had not been born.” If man’s state of probation did not end with this life, he might in a future state be

converted and saved. It is also evident from what Abraham said to the rich man,—“between us and you, there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence.” This gulf was no natural chasm. It consisted in the difference of moral character between the righteous and the wicked, and it never can be passed by any change of character or condition in either.

Probation is a period of trial,—a time to prove us,—a time allotted us to form a character, to adapt our tastes and habits to the society of heaven, or hell. At death this period closes,—this trial is complete, and our character, tastes, and habits are formed. Beyond this time, “he which is filthy, will be filthy still; and he that is holy, will be holy still.” This truth appears self-evident. It bears upon its very statement the evidence of demonstration. The scriptures abundantly confirm it, and the wisest men, who have received instruction from the book of nature only, have believed it.

II. None of the peculiar means which God has appointed to produce a change of moral character, will be employed to that end in a future state.

God has instituted means for the renewal of men into the divine likeness; and he has not only

chosen the good in preference to the less efficient, but we have reason to believe that he has chosen the wisest and most powerful means that can be employed, so that if these fail to convert men, nothing else can produce that change.

Among these means may be reckoned the *Sabbath, and the sanctuary*. More souls are converted on the Sabbath than on all the other days of the week. It is then, especially, that the good seed is scattered abroad. All the instrumentalities of heaven, on that day, are brought into action. "It is the day that the Lord hath made," and he made it for man,—for his spiritual and everlasting benefit. On this day Jesus, more especially, walks forth in the midst of his churches,—revives his people,—stirs up within them a tender compassion for souls,—enriches them with truth, and prepares and prompts them to "go forth weeping, bearing precious seed." By withdrawing men from their secular business, and bringing truth, and eternal realities before their minds, it operates mightily in curbing their unholy propensities, fastening upon them a conviction of truth, and turning them to the Lord. It is an unspeakable gift to those in a state of probation, whose eternal interests are suspended upon their hearing, understanding, and embracing the truth, and accepting the terms which God has provided and of-

ferred them through the atoning blood of his dear Son. In this respect the Sabbath is of all other days the most beneficial and important. The sanctuary, and Sabbath schools, are seminaries of sacred learning and discipline. In them, souls are trained for the service, and learn the language and songs, of heaven, and have their character and tastes moulded for the communion and fellowship of the blessed. The eternity of the saints will be one unending Sabbath, of which their Sabbaths here are only a shadow.

But the wicked will have no Sabbath in a future state. For them there is no peace, no rest, none of those sacred, soothing, and promising influences designated by the Sabbath.

“In that lone land of deep despair,
No Sabbath’s heavenly light shall rise,
Nor God regard their bitter prayer,
Nor Saviour call them to the skies.”

No church going bell, with its solemn, heart-stirring peals, will invite them to the sanctuary. No multitude will there be seen filing their way to the house of God. No voice of entreaty to turn to the Lord, nor songs of praise, will ever break upon their ears. All the despised, neglected, and hated solemnities of the Sabbath and the sanctuary, will have ceased forever. And why, indeed, should the wicked have the Sabbath, and the sanc-

tuary in their eternal state ? Have they not trampled upon them, and abused them, sufficiently ? Every seven years of their life, they have had one whole year of Sabbaths, all of which, with the concentrated influences of heaven brought upon them, have been disregarded. Why should they have any more Sabbaths ? Why should the sanctuary, with its solemn warnings, and invitations, be brought near them any more ? God knows that they would misimprove, and abuse them. No ; they will have no more,—the last Sabbath will pass away with their life time. The voice which has oft called upon the filthy, unrighteous, and unholy, to turn, will be heard no more : and the unchangeableness of all things will seem ever to be repeating, “He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.”

The Bible, is another of heaven’s means for producing a change of moral character. It comes to man as a sinner, and assails the heart, as with a “fire and hammer.” By no other means, than its precious truths, can a saving conversion be produced. No system of human invention can do it. How much soever error may seem calculated to take hold of men, and stop them in their course of

sinning, it will not produce a saving and permanent change. It is interesting to witness the reiterated failures of the various systems of error to convert men, as it shows the superior efficacy of scripture truth. To this end the system of truth revealed in the Bible was given, and if it fails to convert all, it is because the power of depravity opposes it "lest they should be converted and be healed."

But precious and important as the Bible is to us here, the saints in heaven will not need it. They will sit at the feet of the great Teacher himself. "The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters." The Bible is a book for time, and not adapted in all its parts to our eternal state. It is a perspective glass, given us to see the distant shores of eternity, and we shall not need it when we arrive there. It is a light to guide our feet amid the present darkness, but there will be no need of its light when the sun rises to go no more down.

To sinners in the world of despair, no holy Bible will be given. They will there be pointed to no precious promise of mercy—they will hear no kind warning—no melting invitation to come to Christ. They will have done with the Bible, and its life giving truths, forever. Its warnings, and

invitations, and promises, and instructions, will have no appropriateness to them in their future state. None of the pure, refreshing, vivifying streams which proceed from it, and give existence to so many joys and blessings even here, will reach them there. It is now "able to make them wise unto salvation, through faith in Christ Jesus," but if they "will none of its counsels, and despise all its reproofs," it will soon cease to counsel and reprove them; and they will exist, in another state, only to reap its maledictions.

The great and important means, which God has appointed to break the power of sin, and promote the reign of holiness in the heart of man, is the preaching of Christ crucified. It is this that gives efficacy to the Sabbath, and the sanctuary: this is the grand, central, truth of the Bible, around which, as the sun in the centre of the system, all the preciousness of its promises, all the sublimity of its doctrines, all the fervor of its devotions, all the impassioned strains of its warnings, its invitations, and its entreaties, revolve. This is the great truth of truths, and it must be brought to bear upon the heart ere its enmity will be slain. This is the wisdom of God, and the power of God unto salvation. But is it not plain that the doctrine of the cross never will be proclaimed to men, in a future state? Christ crucified will nev-

er be set before them there as a refuge from the storm. Is it not plain that, if through their whole life time, they reject this great salvation, it will be forever withdrawn? Is it not clear, if they here continue to "tread under foot the Son of God," that more than the curses of Moses' law must be their portion forever? God has given his only begotten Son to be a propitiation for sin,—he has no other to give,—there can be no other sacrifice for sin; and if the heart refuses to be subdued under this affecting expression of the love of God in Christ Jesus, "in setting him forth to be a propitiation for sin," it must harden forever amid "the fire that never shall be quenched."

The Spirit of God is the great agent employed to produce in this world a change in man's moral character. The Spirit alone can render efficient other instrumentalities. Even the truth itself falls like seed among thorns, unless the Spirit breaks up the fallow ground. It is the Spirit that makes the truth like a sharp two edged sword. He alone can convince of sin, righteousness, and judgment, and effectually turn a sinner from his downward course.

The saints in heaven, will not need the Spirit for the performance of any of his peculiar office work upon earth. It is the office work of the Spirit to convert, to illuminate, to sanctify, and to

comfort. But they have entered upon the heavenly state fully converted, illuminated, and sanctified, and there will be nothing there to afflict them, or mar their happiness. The days of their mourning will be ended. Their joys will be complete.

The Spirit follows the sinner down to the grave with his gracious calls and warnings. He strives with him, as long as striving is consistent with infinite wisdom, and benevolence. He calls upon most sinners to "turn," until the last step in life is taken. At death he leaves them, and leaves them forever. It is absurd to suppose that after striving with them through their whole life time without effecting their conversion, that he will follow them into eternity, and strive with them there. The Spirit is easily grieved. Hence the many cautions that are given us. And will he not be so grieved by the final impenitence of sinners at death, that he will strive with them no more? All that the Spirit will ever do, for the conversion of sinners, he is doing now. Let every one take heed then how he resists his gracious influences. In resisting the Spirit,—in trying to obliterate the solemn impression he has made upon your heart,—in rejecting, or trying to destroy the force of the truth he has brought before your mind,—in trying to shut out that light, which

makes you tremble at your character and condition,—in trying to overcome your fears of sinning, and of longer neglecting the great salvation,—in resisting his gracious operations in any of these ways, you are opposing God, in his kind and merciful efforts to pluck you as a brand from the burning. Beware then lest the Spirit take his everlasting flight. In resisting him for this time, you may be resisting him for the last time. There will be a *last time*; perhaps it is now. Will you let him depart? Will you not cry:

“Stay, thou insulted Spirit, stay:
Though I have done thee such despite,
Cast not a sinner quite away,
Nor take thine everlasting flight.”

From the very nature of all the other agencies which God here employs to produce a change of moral character among sinners, it is quite evident that none of them will be used to convert the finally impenitent in the other world. None of those little winged messengers of mercy will meet you there, which now so often light in your dwellings, and every where meet your eye. In the most artless, and affecting strains, they beseech you to listen to them while they speak of “Time, and eternity,” of “Heaven, and hell,” of “the great salvation,” and of “the accepted time.” They would give you the history of many saints and

sinners, that they might warn you to flee from the wrath to come, and win you to holiness and happiness. But not a page of promise, of warning, or of entreaty, will ever be communicated to the impenitent, when they shall have finished their present life time. There will be no faithful, gospel minister, or devout, humble, and praying christians, in the world of despair. Heaven is their home. Their prayers for sinners will all have been given. Their Saviour will have wiped away all tears from their eyes, and never suffer them any more to grieve and be in heaviness on account of the wickedness of the wicked. In the world of despair there will be no religious conference and prayer meetings. There will be no saints there to conduct them. Such meetings are now, happy means of grace. Many a saint can look to them, as the place where the truth first arrested him; and when the "Lord writeth up the people it will be said of many, This and that man were born there."

All the means of grace with which we are blessed appear to be adapted to the present life only. They are instituted and adapted to the peculiar circumstances, in which we here exist. If then, God has chosen the most wise, benevolent, and efficient means, to convert and save men, and none of them will be employed to that end be-

yond the present life, then in the other world there will never be any change of moral character. "He that is unjust, will be unjust still, and he who is filthy, will be filthy still, and he who is righteous, will be righteous still, and he who is holy, will be holy still."

III. The condition, and circumstances of beings in the other world, are, and will be, such as are fitted to confirm and perpetuate, and not to produce a change in their moral character.

Holy angels and saints will be as happy and blessed as they can desire. They will see God as he is, and be made partakers of his ideas, of his felicity, and his holiness. There will be no seducing spirit among them, and no temptation to allure them. The nature and excellence of holiness, and the odiousness and misery of sin, will ever be so vividly before them, that their love of holiness, will be as undying as their hatred of sin.

On the other hand the fallen angels, and sinners of the human family, will be separated from all holiness, and happiness. They will mutually provoke and curse one another, and the great Judge of all, who has passed sentence upon them. It is not in the nature of punishment to produce reform. "Braying a fool in a mortar, will not cause his foolishness to depart from him." Merely punishing a child will not subdue his corrup-

tions. Under the up-lifted rod, without the melting tenderness of a parent's love, or some other like influence, he will grow more stubborn and perverse. The tortures which the wicked will experience, will only revive, and strengthen their corruptions, and bring out the strongest expressions of their hatred to God, and to one another. They will find no other relief than that of venting their malicious feelings, which like fuel added to the fire, will only augment the torment of their hatred. In just the proportion that holy influences cease to be exerted upon them in this life, they grow worse and worse; and as in hell all the influences with which they will be surrounded will be unholy, they will be calculated to make the filthy and unholy, continue filthy and unholy forever. Their day of probation will be closed; the means of grace, which have proved ineffectual to reclaim them through their life time, will be withdrawn; under the inflictions of God's justice, and encompassed with evil influences, their sinful character will be confirmed, and they will be left to reap their eternal harvest of corruption and death.

In concluding this lecture, let me call your attention to a few thoughts, which I hope may induce you "so to number your days, that you may apply your hearts unto wisdom."

I. Our subject invests the present life with very great importance.

We often depreciate the present time, and spend our hours as if they were of no value. We often seek for means to "kill time," little thinking, that in a dreadful sense, we are killing our eternity. This life is every thing to man, because his eternity hangs upon it.

" Time is eternity,
Pregnant with all eternity can give,
Pregnant with all that makes archangels smile :"

and we may add,

Pregnant with all that makes lost spirits wail.

On this life hangs your long eternity; and how slender is man's hold upon it: how utterly frail:

" The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On earthly bliss: it breaks at every breeze."

Yet this life is your eternity in embryo. This brief moment fixes your character and state for an unending eternity. And what is eternity? "When ages numerous as the blossoms of spring, increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter; when these and ten thousand times ten thousand more, —more than can be represented by any similitude, or imagined by any conception; when all these

are revolved and finished, eternity, vast, boundless, amazing eternity, will only be *beginning*.”*

With what vast importance are the feelings and doings of men invested. It is an eternal character we are forming. There will be no alteration in the scenes of futurity. There the wheel never turns; all is stedfast and immovable beyond the grave. The *saints* always rejoice amidst the smiles of heaven; and the wicked wail in outer darkness. The fatal sentence once passed, is never to be repealed. There will be no hope of exchanging their doleful habitations;—all things will bear the same dismal aspect, forever and ever. Let these considerations alarm our fears, and animate all our endeavors. “Let us give all diligence to make our calling and election sure.” We are living for eternity. It is said that when the prince of the Latin Poets was asked by his friend, why he studied so much accuracy in the plan of his poem, the propriety of his characters, and the purity of his diction, he replied, “In æternum pingo,” “*I am writing for eternity.*” What more weighty consideration to justify and enforce the utmost vigilance and circumspection of life, than this, “In æternum vivo,” “*I am living for eternity!*”

2. Our subject shows the deep responsibility

* Hervey.

of christians, and should awaken them to diligence. All that you can ever do for the souls of men, must be done *now*. All that you can ever do for the salvation of that friend or child must be done *now*. When they shall have entered eternity, you cannot reach them by your entreaties or prayers. No change can be wrought upon them there. An immovable stone will be rolled at the door of their eternal sepulchre, from which there will be no resurrection to life and happiness. Who then, let me ask, in the melting strains of Hervey, "Who has any bowels of pity? Who has any sentiments of compassion? Who has any tender concern for his fellow creatures? Who?—in God's name, and for Christ's sake, let him show it, by warning every man, and beseeching every man, to seek the Lord while he may be found; to throw down the arms of his rebellion, before the act of indemnity expires, and submissively to adore the Lamb while he holds out the golden sceptre. —Here let us act the friendly part to mankind; here let the whole force of our benevolence exert itself; in exhorting relations, acquaintances, neighbors, and whomsoever we may probably influence, to take the wings of *faith* unfeigned, of *repentance* undelayed, and flee away from the wrath to come." Flee, O! flee away from

every refuge of lies ; escape to the Lord Jesus, who is willing and able to save to the uttermost, and who is a sure and everlasting covert from that storm which shall beat with relentless fury upon his incorrigible foes.







